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SAINT DOMINIC

HIS FEAST DAY IS AUGUST 4TH

The Holy Cross Magazine

August



1956

It Is Meet And Right So To Do

BY ESTHER H. DAVIS

HOW limitless is Thy bounty, Lord, how ingenious Thy gifts. I am dazzled by their splendor, bewildered by their multiplicity. They completely surround me, and wherever I turn, Thou art there, waiting with outstretched hands.

Out of nothing didst Thou make me and bestow on me the priceless gift of life. Thou created for me an immortal and indestructible soul, unique in all the universe, in which Thou art imaged, and clothed it with a body of great beauty and mystery. How wondrous is this instrument Thou hast given me to use. I marvel at the blood coursing so rhythmically through my veins and at the perfect articulation of my joints. Thou hast provided me with feet to walk Thy paths, hands to do Thy work, ears to hear the music of Thy earth, eyes to be filled with Thy beauty, lips to sing Thy praise.

Thou hast placed me in a world of surpassing loveliness, where all things speak of Thee, do I but pause and listen. The heavens are full of Thy glory and the earth reflects Thy radiance. Wherever I look I see signs

of Thee, in bird and flower, stream and ocean, forest and mountain. All were created by Thee, all are sustained by Thee, and Thou art in all that Thou hast made.

Yet these are but the prelude to the greater gifts that are mine—a mind to know Thee, a will to do Thy bidding, a heart to love Thee. What miracle is this, that Thou shouldst be revealed to me! Oh mystery indeed, incalculably dear, that the King of the Universe should deign to be the Lord of my heart. That Thou, Who brought me forth from the void shouldst know my inmost thoughts and secrets is not surprising. But that I should know Thee, even in part, is strange indeed. With Thee, all things are possible, and here is Thy greatest miracle—that Thou canst accommodate Thy majesty and power to the limitations of my human intelligence—and that Thou willest so to do.

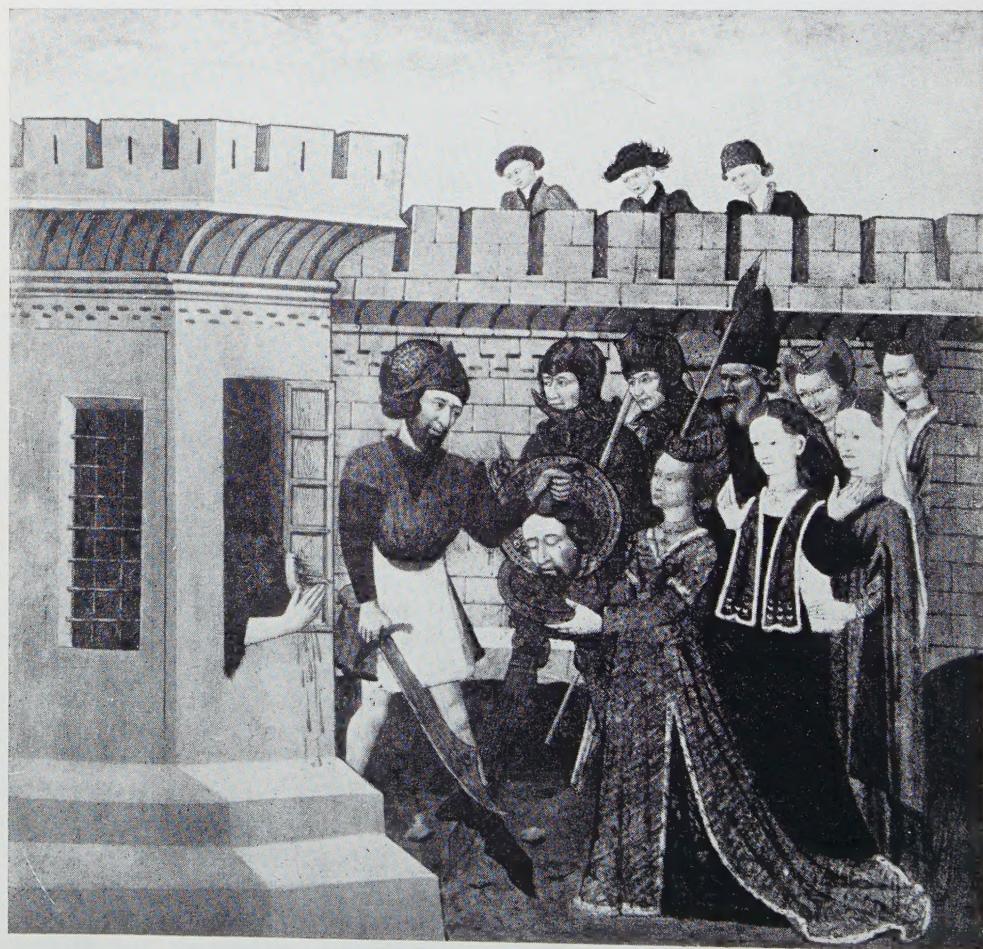
And finally, Thy greatest gift, which I can never hope to understand, and which I dare contemplate only on my knees—the miracle of Thy inescapable love. Love so amazing that evil cannot mar it, indifference cannot

deflect it, death cannot extinguish it. Thy love was made manifest in Thy Son, incarnated in human form, Who blessed our world above all others because He dwelt here for a little while. Freely He came, in answer to our overwhelming need, and freely He gave of Himself, in a measureless outpouring of love. Daily He continues to give of Himself, and always will, as long as our need shall last. The resplendence of His Sacrifice irradiates all our days.

With the psalmist I ask, "What is man, that Thou art mindful of him, and the son of man, that Thou visiteth him?" Thou hast placed him high in Thy creation, for he it is whom Thou has chosen to walk with Thee and be Thy companion. How can we ever repay Thee for Thy great gifts! We have

tried Thee sorely, yet Thy forebearance is computable. Thou hast been called the Patient, the Merciful, the Forgiving, and because of us. Though we ignore Thee and even disavow Thy very existence, Thy Presence is with us always and Thy love encompasseth all Thou hast made.

I shall arise and walk in newness of life because Thou art my Friend. All my life I have sought Thee, and always Thou hast been closer than breathing, nearer than hands and feet. The gates of my soul are open wide, that my King and Master may come in. I know not why I should be honored, that Thou shouldst make my head Thy abode, but gladly I welcome Thee, with joy and thanksgiving. Enter, and be my Perpetual Guest, My Lord and my God.



BEHEADING OF SAINT JOHN BAPTIST
(by an unknown Spanish painter, Catalan school)
"Courtesy of the Metropolitan Museum of Art"
THE BEHEADING IS COMMEMORATED ON AUGUST 29

Vocation

BY PHILIP PEARCE

A British Broadcast Talk—May 22nd, 1956

Why am I entering the ministry?

I suppose the only honest answer anyone can give to that question is, because I'm convinced God wants me to enter the ministry. (And, for those who have ever experienced the thing we call vocation, I suppose that's both an answer and an explanation).

The how and why of it still seem to be extraordinary, though the facts are straightforward enough. It all started because I was undecided about my future. I had one more year's national service to do in the American Navy. The question was: should I return to my old job on a newspaper or look for something that paid better? I asked the advice of a priest, a member of an Anglican monastic order in America. His answer, to put it mildly, was a shock. "God wants you to be a priest," he said.

It seemed the most colossal cheek. That he should feel so sure he knew what God wanted — and what God wanted for *me* at that! "You've got the wrong person, Father," I said. "I'm not the type."

"What *is* the type?" he asked, grinning.

I was at a loss, but mumbled something about not feeling worthy.

"If we all waited to become worthy before serving God, we'd never get around to serving Him at all," he explained. And then he said a thing that has stuck with me ever since. God doesn't choose the fit — He fits those He chooses." Two weeks later I wrote and said, "If you think God wants me — and that I'm capable — then I'll do it."

What he had seen in me that I'd never seen in myself I don't know. Perhaps he'd only guessed and taken a chance. And what thoughts passed through my head during that fortnight I can't for the life of me remember. All I do know is that when that fortnight started I knew I couldn't possibly be a priest, and when it ended I know I couldn't possibly be anything else.



Whatever happened, this thing we call vocation is both a fact of experience — and a mystery. It may well be that the greater part of it happens when we're not looking out or listening for a thing. Perhaps, in a real sense, God prepares us — lays the groundwork — over a long period, and then only lets us understand that He is calling us when we are properly equipped to answer His call. I heard one of the best parish priests in East London describe his own vocation to the ministry in this way: "God picked me up by the scruff of the neck, turned me upside down and shook hard — but I didn't know what was happening to me at the time." So it may be, I sometimes think, that my own vocation had been building up secretly for a long time before that outspoken priest brought me face to face with it.

A mystery — but a fact of ordinary human experience as well. Vocation to the service of God isn't an experience that happens only to future parsons. It's supposed to happen to all of us, ministry and laity alike, again and again throughout our lives. (But how easily we forget that.) A friend remarked

recently, "Isn't it extraordinary how you catch yourself thinking that the only people who take their religion seriously must be either middle-aged ladies or divinity students?" God called me to be a minister in His church. He may have called you to be a nurse or a mechanic or a clerk or a grocer or

a housewife or a farmer. Whatever He asks we may be quite sure of one thing: He asks us to do it with all our might for His sake. And if we feel unworthy or incapable of that kind of effort, I think we do well to remember my friend's words: "He doesn't choose the fit. He fits those He chooses."

The Spiritual Healing Of The Whole Man

The Church's commission to heal the sick derives from our Lord's explicit command and blessed example. He promises a power equal to and excelling his own. "Greater works than these shall ye do," he said. The skill and achievement of modern physic and surgery are certainly not to be excluded as partial fulfillments of this promise. For Western scientific knowledge owes a debt to the rigorous mental discipline of theology. Yet our Lord's purpose for his Church in this respect is not exhausted by surgical and medical operation, however impressive.

Our Lord's command to heal was to be obeyed by faith in his abiding presence. Power to perform marvellous works was to be a direct consequence of possessing his Spirit. Because the Church was to carry on his own gracious work in the world of men, healing was to have a two-fold object. One purpose was compassion for man in his suffering and his sin. The other was to indicate by signs that the Kingdom of Heaven is at hand.

Having in mind our Lord's own ministry, of the first it may be affirmed that Christ's compassion was extended to the whole man, body and soul. It was not enough that the symptoms, bodily suffering and disease, should be alleviated. The sick must be made whole and entire—"Go, sin no more." His was the gift of life, and life abundant. In the Saviour's mind, healing was seen in a larger context of the total work of salvation, and salvation was the gift of eternal life.

SIGNS OF THE KINGDOM

But the second aspect of spiritual healing, as a sign that the Kingdom of God is come, must be considered. That our Lord regarded his works of healing as signs that the Kingdom of God was at hand is evident from the Gospel narrative. "Blessed are the eyes

which see the things which ye see," he said. Such signs authenticate the message of salvation, they attest the Kingdom of God, they confirm the Messiahship of Jesus. Though they are not to be treated mechanically as credentials of his deity, these miracles, seen through the eyes of faith, in their context of compassionate love, play an important and necessary part in indicating our Lord's claims.

In fidelity to our Lord's commission, the Church is justified therefore, in employing its power to heal not only out of motives of charity compassion, but as signifying its divine vocation, and authenticating its claim to possess the Holy Ghost. But here arises a very real peril.

Power to heal sickness of body is in itself not an exclusively Christian quality. It is not restricted to the priesthood, nor to Christian laymen. It is to be found outside the Church, and even among those who are antagonistic to the Church and Christianity. Our Lord himself made no exclusive claim as a healer. The casting out of devils, in New Testament times, appeared to be almost a profession. But it was a profession that numbered, among others, such men as Elymas the sorcerer.

HUNGRY FOR WONDERS

The modern world is hungry for exhibition of the occult. It welcomes with aversion any evidence of the existence of supernatural powers. Partly, no doubt, to gain assurance that the world of natural science is the only world. But partly also because, like the Jews of old, it seeks after a "sign."

It is therefore extremely important that the supernatural, the direct or immediate revelation of God, should be distinguished from the merely "paranormal" or supernor-

the queer, and the odd. Those properties or powers of certain human beings, such as spiritual healing, clairvoyance, telepathy, which do not seem to fit into the ordinary categories of scientific thought as we have constructed it, are often loosely described as "supernatural" and reckoned as special gifts of God. They are not; no more than natural powers of calculation and construction. They may be consecrated, they may be sanctified by grace, used for God's will like other capacities and endowments, but in themselves they are not evidence of special divine favour.

Powers of spiritual healing are sufficiently associated with the psychical phenomena of mysticism to make comparison fruitful. In the past, mysticism has attracted popular interest on account of the abnormal or paranormal manifestation sometimes accompanying it.

But remarkable manifestations should not be attributed to a divine origin without severe scrutiny. The truth would appear to be that

many people have curious paranormal faculties in some degree. In certain people, especially young girls, in people whose normal faculties are atrophied by accident or illness, in neurotics, in multiple personalities, these abnormal capacities are enhanced. Mystics, who have adopted the *via negativa* with its full rigors of fasting and mortification, are also elevated — or reduced — into a nervous state or trance, whereby psychic faculties, normally in abeyance, are amplified. Astonishing supernatural powers are thereby exhibited.

TEACHING OF THE FATHERS

William James, who made no distinction between genuine mystical revelation and its incidental effects, implies that strange phenomena may indicate that the mystical consciousness reveals a "superior point of view." "There are windows through which the mind looks out upon a more extensive and inclusive world." What is more probable is Abbot Chapman's conclusion, that paranormal or "preternatural manifestations are a survival of powers of perception disused and atrophied by neglect, obscured and rendered invisible by our concentration on our natural powers, yet emerging half consciously in a few and over-poweringly in a very few, but traceable in a good many."

DANGERS

It cannot be too strongly stressed, extra-sensory perception or paranormal phenomena have nothing intrinsically bad about them, and nothing harmful. They are certainly not diabolical *in themselves*, yet the deliberate production and stimulation of them is dangerous. They can lead to pride, self-deception, and rebellion. In these states or trances, the moral, intellectual, and discriminating powers of the soul are in abeyance. The distinction between fraud and actuality, truth and falsehood, right and wrong, is blurred or obliterated. That is why the Church, in accord with holy scripture, views them askance.

Now what has this to do with spiritual healing? Powers of healing, undoubtedly possessed by a great many, are in the same category with the manifestation that have



THE TRANSFIGURATION

AUGUST 6TH

just been considered. They are inexplicable on ordinary scientific principles of thinking. They are seductive to the popular mind. They lend themselves to fraud and self-deception. Behind them may be the compassionate power of Christ, willing to heal through his Church. But behind them may also be human pride and rebellion, willing to misuse the faculties God has given to men.

It follows that the practice of spiritual healing in the Church requires caution and regulation. It is undesirable to use it as a means for evangelism without rigorous reserve and safeguard. The unconverted have no means of discriminating between what is supernatural and what is paranormal. They are not likely able to discern those of whom our Lord said, when they exhibited their mighty works of wonder, "depart from me ye workers of iniquity."

Those who complain that the Church has disregarded the injunction of Christ to heal the sick should beware of mistaking the absence of parade and advertisement for actual neglect in this ministry. If the Gospel pattern is to be followed, it is not likely that a genuine healing ministry will be accompanied by a great hubbub. Spiritual healing is indeed one of the signs of the Holy Ghost. But it is not a neon sign, that is, it is not a self-evidencing proof for all to see and believe, irrespective of their inner possession of the light of faith.

HIDDENNESS

But what differentiates Christian healing from the very great volume of activity in spiritual healing which operates outside the Church, is the Gospel insistence that healing, to be divine, must be healing of the whole man. It is one aspect of salvation. As the much maligned Prayer Book visitation service says: "that being healed of his infirmities, he may give thanks unto thee in thy holy Church." After all, the body must die some day, and the Christian need have no fear of death. Pain will always have to be endured to some extent. What is eternal is the soul of man united to God. The bond of this union, which is the Holy Ghost, will also effect — in many cases — the restoration of physical faculties.

That even healing within the fellowship of the Church is not always visibly and apparently within the will of God is suggested by the following story. A priest endowed with undoubted power of healing had in his parish a strong Christian family with three or four young children. The mother became ill with what was suspected of being cancer. The whole parish was grievously concerned, as the woman was a tower of support, not only to her family, but to her many poor neighbours. Prayer was made in Church for her, but she steadily grew worse and was expected to die. Then the priest, with some curious inner reluctance, performed on her the ritual of laying on of hands. It was with astonishing results. The woman recovered.

Soon after, the priest left that parish. It was many years later that by chance he met the father of the family in a busy street. He asked what had happened to his wife. It appeared that soon after her recovery, her whole attitude to life had altered. She had begun to live a promiscuous life. She had brought strange men into her home. Finally, for the sake of the young children, the father had been compelled to seek a separation. He no longer knew where his wife was.

CRUCIAL CONDITION

Now it is certain that Christ left power to his Church to heal. Not only does he grant grace to sanctify paranormal powers of healing, by touch and prayer, which exists to some degree among many people. He also gives actual grace of healing through the agency of the Holy Spirit. But the use of the gift is by no means so straightforward and simple as is sometimes imagined by those who have discovered within themselves powers of healing. It is certainly not in itself a new way of converting unbelievers. Outside a faithful and disciplined ministry it is doubtful how far it is effective as a "sign." However it is used, it must be kept within the context of the sacramental life of the Church. Probably the most valuable ministry will always have a certain element of "hiddenness" about it, and those who are called to exercise it will operate with a certain inner resistance, at great spiritual cost to themselves.

Penitence is the crucial condition. The above qualifications will have been satisfied and dangers averted if a demand for penitence is associated with the act of spiritual healing. It is not to be inferred that sickness is a penalty for sin. But our Lord in his own practice, so often coupled forgiveness with physical restoration. Further, he committed to his apostles a two-fold authority to absolve sinners and to heal the sick. The two aspects of the pastoral ministry are closely connected.

Penitence will preserve both priest and patient from pride, self-deception and illusion. It will ensure that there is no intention of "forcing the will of God." It will keep healing within the context of the whole pastoral ministry of the Church, and thus fulfill our Lord's purpose, the salvation of the whole man that he may be preserved entire without blame at the coming of our Lord Jesus Christ.

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JOHN MASON NEALE

A GREAT SCHOLAR OF THE OXFORD MOVEMENT. WE ARE INDEBTED TO HIM FOR
MANY OF THE TRANSLATIONS IN OUR HYMNAL. HIS FEAST IS ON AUGUST 8TH.

What Can The Church Do For Youth?

BY EDWARD LEROY VAN RODEN

There can be no doubt that the "world" (worldly people) are very conscious of the present awakening of spiritual consciousness.

There must be a reason for the present emphasis on attending "the church of your choice," of agreement and recommendation that everyone "go to some church — or synagogue every Sunday" and that we be examples to our children by going with them.

But, so often, we question the strength and perhaps the durability of this spiritual awakening. We observe so much distress and dishonesty in nations, as well as individuals, wars and threats of Godless war and destruction, that when we take account of stock, how often do we feel that very little, if anything, is being accomplished by this spiritual urge?

Can it be that in the present age people have reached the conclusion that only with *Youth* can we hope to bring the world up to a satisfactory level?

Or is it because statistics show that such a great percentage of crime, as well as offenses against law and order and other delinquencies are perpetrated by the youth of our time and that we are desirous of correcting this?

Or, is it because there is a lurking notion that youth must be indoctrinated by lofty ideals, even though as they become more mature, they will compromise or disregard them?

Speculation along these lines is endless.

But let us consider what people are doing about this undeniable spiritual awakening.

Certainly, all of us today are being exposed to the subtle *worldly* philosophy that the *beliefs* of individuals are unimportant and unnecessary, perhaps actually destructive. And this is even more forceful as it applies to Youth. When we are told that we may have any sort of creed we like, or any sort of beliefs regarding right and wrong and regarding God, in a short time we shall have no creed, *no belief* at all.

And let us not overlook the fact that the world — the materialists — have much to offer, especially to Youth, by way of material activity. Nevertheless, in recognition of what I have described as the awakening spiritual consciousness, the "world" would be prone to beguile us with subtle phrases and specious reasoning.

This brings us to the question "What can the *Church* do for youth?"

Our primary consideration logically is, of course, to know exactly what we mean by "The Church."

I have no intention of attempting to engage in a theological discussion upon this subject — first, because I am a layman and not competent to do so, and secondly, because such is not the purpose of the topic assigned to me.

So often we fail to define our terms, and much misunderstanding results. This is dangerously possible when we mention the word "Church" that I shall submit just a few illustrations.

1. The Church could be considered as vague all-inclusive term for places for people to meet (in buildings, in the open air, amphitheaters, or persons' homes or otherwise) for the purpose of worshipping Almighty God as distinguished from private prayer or private worship of God by individuals. Without more, this would give youth at least an opportunity for corporate worship.

2. The Church could be considered as "denomination," (Baptist, Methodist, Roman Catholic, etc., even Jewish or Mohammedan or Hindu). As such, Youth might acquire knowledge of dogma and doctrine. There are a vast number of religions, and the diversities of the sects or denominations in Protestant Christianity in addition to the divisions in the Apostolic Church, are so numerous that the best we can say is that each person would be affected according to his individual beliefs, temperament and the ch

acter of the beliefs and practices of each denomination or sect.

3. The Church could also be considered, for our present thinking as a sort of combination, or "Council" of all Christian Churches. This would enable Youth to consider it unimportant to be concerned about the "denomination" with which he might from time to time affiliate. The young people would be prone to go where they would hear the kind of preaching which they like or which they believed helped them the most, or where the order of public worship or the ceremonies or the music appealed to them. Such conditions might conceivably bring young people very close to God.

If time permitted, we could cite numerous additional illustrations. What I am trying to express is that God in His wisdom and goodness has throughout the ages provided innumerable means for reaching man, giving each individual the strength he needs, and enabling God and man to be in actual conscious communion with each other.

The subject of our mediation this evening, to repeat, is "What can the Church do for Youth?" Let us therefore squarely meet this, as members of the CHURCH — the Church of Our Lord Jesus Christ, the Church of the Triune God, Who has revealed Himself to us in the fullness of His strength, the perfection of His ways, and the holiness of His Spirit.

Generally speaking, Youth clamors (has always clamored) for three things: (1) incentives (2) recognition and (3) guidance. To sum it up, Youth demands *Reality*.

The Church possesses the means of supplying all of these needs of Youth. I might even go so far as to say that *only* the Church of Jesus Christ can furnish to Youth what Youth *really* wants and needs.

Of course, the world also attempts to furnish these needs, apart from any appeal to or recognition of, Divine aid or God at all. For example, more planned entertainment, more playgrounds, opportunities for Youth "to let off steam," the "appeal to science," economic planning, the brotherhood of man, the golden rule, ethical conduct, good sportsmanship, individual honesty and loyalty, etc., etc. Most

of these ideals are inherently good, — even of great help.

But the Church of God can do all of this for Youth and so much more.

Specifically:

1. The Church by supplying incentives to Youth is able to offer so many opportunities for action:

(a) She can take Youth far beyond the petty cocksureness of his own importance (really his natural reaction to a subconscious doubt of his own importance) to the certainty of the knowledge that *God* is with him, to aid and strengthen him in the games he plays, in the decisions he makes, in the work he does, and in his relations with his friends and foes. She can take him beyond the limitations of science to the Source of all knowledge — physics, chemistry, astronomy, medicine, etc.

(b) She can supply means of initiative and self-expression (which are inherent attributes of Youth) in so many fields more diverse, broader, more entertaining and more exciting than any television or movie program. The realization that God is present and within them helping them to success, with such strength that only He can give Youth a confidence and a happiness, unknowable to those who react to violence, bragging, bullying, being "smart," or the like.

(c) The spirit of competition, whether in games played by children, or in athletic sports and games of adolescents and activities of older Youths, can be stimulated by the Church, not only resulting in "fair play," "good sportsmanship," or the like, but a superior confidence in themselves and in each other, knowing that they are doing what God would have them do.

(d) And the incentive to "let off steam," an absolutely essential ingredient of the age of Youth, will be satisfied, not only for the benefit of the one who does so, but will include all who may be in contact with him. There are so many ways this can be done by those who have the benefit of the influence of the Church that we shall not attempt to list them here.

(2) Recognition is an attribute which



SAINT LOUIS OF FRANCE
HIS FEAST DAY IS AUGUST 25TH

perhaps most people desire in one way or another, and more particularly it is desired by Youth. The Church can make Youth conscious of recognition not only by others in the community, for what the person may do, how he may live, or what he may say, but he will be aware of the continual recognition by God Almighty—the Supreme Creator of the universe—of him, of his importance to God as well as to mankind.

(3) The Church can give to Youth the guidance which is so sorely needed in that period of life (and of course necessary through our entire lives). As children grow into adolescence, the trustful, loving help of those of more mature experience is so important, and more particularly by the people of the Church. This period of uncertainty, of acquiring so much new knowledge, of a feeling of personal power, overflowing young people more rapidly perhaps than they can build up a resistance or sense of judgment to control themselves, is perhaps the most im-

portant era of existence. Here, the Church and I say *only* the Church, has the answer.

(4) It is equally important that we do not indulge in pampering young people, making them think they are better or more competent than they really are, or making them feel like infants who are unable to do things for themselves.

All of the remedies supplied by well-meaning people and organization, as results "studies" by psychologists, scientists, congressional committees, by juvenile court case workers, etc., of course have been helpful, but statistics show little, if any, decrease in the waywardness of Youth, when God and Church have been ignored. The Church must, because only she can, guide Youth this time.

The Church has God Himself to give Youth. The Christian Church (The One Holy, Catholic and Apostolic Church) can bring the Very Presence of Jesus Christ to Youth.

How? Primarily, by making Youth realize and *feel* the Presence of Our Lord within him and near him when he partakes of the Sacrament of Holy Communion. There is every reason why the Church can let Youth use his imagination, his emotions, his young vision, to appreciate God's Real Presence within him.

Youth needs more than symbols. Memorials and symbols serve a very useful purpose, but obviously of themselves cannot be substituted for Reality. And Youth craves Reality.

The Church can, by unerring history and tradition, as well as reason, show Youth that *It* is the Church of the One God, established by God Incarnate, and continuing through the ages since the Incarnation, without a moment's interruption, until the present. That this Church is made *visible* by being composed of numberless members; and by means of certain designated numbers of these members, commissioned by Christ Himself, the Presence of Our Lord God has been, and continues to be, brought to men, to Youth. This craving of Youth for Reality can be

satisfied by the knowledge that God *did* set apart certain men through whom the Spirit of God can be communicated to men, and the Church has continued this Apostolic Succession down to the present time. We call these ministers, priests and bishops.

Youth can have through the Church a means of correcting the mistakes of Youth, at a time in life when so many mistakes are made, because of the intensity and vibrance of growing life. The Church can do so much more than preach to Youth about forgiveness of sins, of "trying to live a better life," of following the examples of good men, etc. She was commissioned by Jesus to declare and pronounce the absolute forgiveness by God of all mistakes and sins. Thereby Youth will have gained this additional Reality.

Of course there is no limit to what the Church can do for Youth. But let us hope and pray that we as the members of the Church will arise to the individual duty and privilege of making and keeping the Youths of our time aware of the opportunities they have for romance, recognition, self-expression, initiative and joyous living.

The Role Of Celtic Monastic Schools In The Preservation Of Classic Culture

BY STUART A. SCHLEGEL

I. CELTIC SEQUESTRATION

The history of the Celtic Church is essentially the story of how an idea took hold and transformed a civilization far different from the one of its origins. Yet this Celtic outpost on the rim of the known world became one of the vital links in the Christian and intellectual histories of Europe. While Europe was overrun and shattered, during the break-up of the Roman empire, by barbarian invasions and their aftermath, the Celtic Church remained a storehouse of classical culture from which many seeds of later European civilization were to come. During the Dark Ages, the Celtic civilization, in the hands of its Church, shone brightest. Isolated from the turmoil of Europe from

roughly 400-550 A.D., only Ireland remained completely untouched by continental disturbances. There Celtic culture and religion continued to live and grow. What it did for the preservation of Western culture and learning was monumental.

Celtic peoples first settled Western and Central Europe before 2000 B.C., expanding in the next millennium and a half from Ireland to Asia Minor. Although hundreds of military artifacts, in the British Isles alone, have testified to the warlike nature of the people, their enduring contribution was not in war but in letters, arts and crafts. Upon their Christianization, these talents were dedicated wholeheartedly to the expression of their religious zeal. In like man-

ner, rather than rejecting ancient Celtic traditions in law, science, literature, and poetry, monastic schools combined Celtic schools of thought with Graeco-Roman learning.

At the turn of the fifth century, the Roman Legions withdrew from the British Isles, and the Teutonic invasions swept over most of the land. But, the Celts of the highlands of Scotland, the mountains of Wales, and the fens of Ireland remained unconquered, and there was preserved Christianity and Graeco-Roman culture. In these areas the process of cultural decline in isolation seems to have been reversed. Throughout the sixth, seventh, and eighth centuries, men were drawn irresistibly to the brilliance of Iona and Ireland, from which poured amazing white-clad Celtic missionary scholars.

II. CELTIC MONASTICISM

The monastic ideal, which is the formal consecration of one's whole self to God, had an immediate appeal to the Celts and spread rapidly, becoming very soon the dominant institution in Celtic civilization. Just as Celtic society was tribal, so were the monasteries, with the Abbot acting as chief religious ruler of the tribe. The Celtic diocese was not geographical, but fluctuated according to the fortunes and failures of the tribe, ministering only to its members and their dependents. St. Corngall, when asked to pray for the king of another tribe, is said to have replied that he would but he could pray rather more energetically for his own people! The Celtic Abbot far overshadowed the Bishop in jurisdiction and importance—the term Abbot is used in Celtic writing as the ruler; thus, the Pope is the Abbot of Rome, and the Devil is the Abbot of Hell.

Celtic monastic life was flavored by an intensity which Mould describes as

... a fierce asceticism that would keep the lusts of the flesh at bay as if they were some fabled beast of a Celtic story; a violent love for God that would stop at nothing between itself and its beloved. The Celtic monks renounced the world and lost nothing by it, but gained everything; gave up created things for the Creator; the love of finite and temporal beings for the love of an Infinite and Eternal Being.

Based on this strict code, Celtic monks maintained and developed that vigorous intellect-

ual and cultural life which would give them the claim to being the essential link between the Graeco-Roman culture of the Roman Empire and the Renaissance.

Christian monastic schools were able to build on a great devotion to learning which had characterized pre-Christian Ireland, Scotland, and Wales. The pre-Christian Druids held a high place in scientific interest, poetry, and history; and long before the Christian teachers arrived, intense courses of instruction were available leading to the degree of "Ollamh," or Doctor, for the brilliant student. Christian missionaries intensified this existing zeal for learning, following the traditional ancient Celtic practice of providing instruction without cost to the pupil. The excellence of the Celtic Christian schools led many English scholars to travel to Irish monasteries as the Venerable Bede wrote in 664,

... either for the sake of a more continent life, or for the sake of Divine reading. And some, indeed, afterwards faithfully devoted themselves to a monastery life; others chose rather to give attention to Divine reading, and to go around from one master's cell to another. The Scots (i.e. Celts) most willingly received them all, and took great care to afford them daily food without cost, and also books to read, and instruction, gratuitously.

When the Christian faith was planted in Celtic lands, it brought not only new Theology but the classical culture of the Roman Empire — the knowledge of Latin and Greek, the treasures of its literature, and the study of early authors and philosophers. Instruction given at the first Christian schools seemed to have been directed only to the training of men for Priesthood, but gradually developed along more comprehensive lines. They established practices strongly divergent from European procedures in that laymen and clerics studied together, and women as well as men were welcome in the Celtic schools. Secular and religious schools worked side by side in close harmony, and students freely traveled from one to the other. Thus, St. Columcille learned theology at a monastic school and poetry and rhetoric from the bards.

Most Celtic students could read before they came to the schools, having become pro-



ANCIENT GREEK MADONNA

ficient in the Latin Psalter, through which they learned their letters more perfectly; were taught Latin; and became acquainted with the Church's liturgy. Most of the Celtic saints seemed to have memorized the Psalter. The basic studies in monastic schools were the scriptures and theology. Following upon this were studies in the Fathers of the Church and commentaries on sacred texts, both in Latin and Celtic.

Classical, non-Christian literature was extensively studied. St. Columbanus' writings show that he was familiar with Virgil, Horace, Sallust, Ovid, and Juvenal. He also knew the Christian Latin poets like Juvinius, Prudentius, and Ausonius. Various *Lives* of the Christian saints were available, one of the most popular being Sulpicius Severus' *Life of St. Martin*. History was also a favorite study amongst the Celts, both of their own heritage and of lands across the seas. In the seventh century, Adamnan of Iona noted down all he could learn from a passing pilgrim, lately returned from Palestine. It made no difference to this Celt, eager for truth, that the man's thoughtful descriptions differed from what the Abbot had imagined himself. As soon as his guest was gone, Adamnan hurriedly composed a notebook of Palestinian geography which he presented to his foster-son, the king of his tribe.

Astronomy, too, was thoughtfully studied. Even in pre-Christian times, the works of Pythagoras were known to them through their contact with the East. Livy, writing in the first century B.C., tells of a French Celt who accurately foretold an eclipse, adding that "to the Roman soldiers, the Gauls seemed almost godlike in their wisdom." The Venerable Bede reckoned another eclipse in May, 644, arriving at a different conclusion than the *Annals of Ulster* had predicted. Lord Kelvin in 1903 checked the old figures to find that the Irish astronomers had been correct. Pope Zachary, in the eighth century, denounced the Irishman, Furgil, for believing "that there are under the earth another world and other men or sun and moon." The Pope called this a "perverse and unrighteous doctrine, an offense alike to God and his own soul." Furgil

maintained his position for forty years, nevertheless, and his arguments were supported by the famous ninth century Celtic scholar, John the Scot, then completely justified by Copernicus and modern astronomy. The self-confidence and rational arguments of those Celtic scholars were surely the result of classical training given to Celtic reasoning powers. Celtic poetry blossomed into the composition of Christian hymns. On the continent, hymnody had developed from popular Latin songs and their rhythms, such as might be sung by the Roman soldiers as they marched. However, Celtic poets composed with the metrical precision of the classical Graeco-Roman poetry brought by Christian missionaries. To this they added the glitter of Celtic rhyme, assonance, and alliteration. The *Antiphonary of Bangor*, one of the few remaining traces of that great foundation, includes an edition of the Hymn of Hilary to Christ, one of the first Latin hymns known. These are but a few of the examples of the work done by the Monastic schools of the Celtic fringe.

These Celtic schools were remarkable for the large number of foreign students they attracted. At Armagh, English students were so numerous that their proportion was referred to as "The Saxon Third." Huts were quickly built to accommodate the unexpected and students grouped around the senior members of the community in small units. Notable seventh-century students include the Frenchman, Agelbert, later Bishop of Paris; Willibrord, Bishop of the Frisians; and Chad, who became Bishop of Litchfield. The *Martyrology of Oengus the Culdee* even reports the death of seven Egyptian monks in Ireland. This cosmopolitan attraction may be the answer to the perplexing problem of their contact with the rest of the world while remaining so isolated. A catacomb dolphin on the Arans, a carved capital that took its inspiration from Armenia, a huge cross whose figures are copied from the stiff lines of Egyptian Coptic tapestries — all these examples place in high relief the familiarity of this outpost of Christianity with far away areas. Celtic contact with the rest of the world is shown even in such unexpected fields as bookbinding. The early Irish book-



IONA

were made up of "quinions," that is, of quires of five pages. This method was used only in the East, and shows Celtic monasticism familiar with the handling and copying of books bound in Eastern fashion.

Some monastic schools have become particularly famous: Armagh, by tradition founded by St. Patrick; the Foundation of St. Edna on the Aran Islands which dates earlier than 484; St. Columcille's foundation of Bangor about 559; Mag-Bile of St. Finbarr, 545; Clonard in Meath of St. Finnian, 520, and the most famous St. Cieran's Clonmacnoise, 544.

III. CELTIC MISSIONARIES

Celtic religion was too vital and dynamic to be caged forever within the confines of the Celtic fringe of Britain. With their characteristic zeal, optimism, and fortitude, the Celtic saints and scholars began to take their sanctity and learning across the seas as far as men could go. Towards the end of the seventh century, Celtic monks began to travel through Europe, carrying their classical culture back through the lands from which it had come so long ago. The circle was near-

ing completion through three stages. First, the germ of Graeco-Roman culture had gone to Celtic Britain with conquering Romans and the seed of Christianity with fourth and fifth century missionaries such as SS. Ninian, Patrick and David. There it had been isolated with the Celts in their highland strongholds, when the barbarians swept across England. Then the second stage — the dramatic growth into a great monastic system which has been termed the Far Western Christian Civilization of the Celts. Finally, the overflowing of Celtic energy and charity into the Celtic foreign mission to the Continent through England and Scotland. It would go beyond the scope of this paper to outline in detail the contributions of this Far Western Civilization through its missionaries to Europe. But a few significant examples will illustrate Europe's debt to the Celtic Church.

In Celtic monasteries, the practice of private penance (confession) and absolution was developed and given to the Catholic world in its modern form. In the early Church, the sacrament demanded a public confession in the presence of the Bishop and

congregation, followed by a long, arduous penance. It was so harsh that people avoided it to the extent of deferring Baptism until their deathbeds so that there could be no post-baptismal sin to be confessed. However, in Celtic monasteries, the practice of private confession to the Abbot followed by a token penance was evolved, at first only for the monks. Tribal laymen, however, demanded the extension of the privilege, and in this way developed the form of the sacrament now universal to Catholic Christendom.

The Carolingian revival of learning in the ninth century may be traced to the foundation of St. Clarian at Clonmacnoise in Ireland. There the famous scholar, Alcuin, came to study and received his classical training in a time when classics were almost forgotten in Europe. Alcuin then became the willing agent of Charlemagne in the organization and revival of learning in Europe. To the quiet of Charlemagne's court, Irishmen went in large numbers, where their scholarship was protected from Viking attacks in Ireland.

The Celts added their own contributions to the world's stock of knowledge which they preserved. Celtic imagination and Gaelic romance gave continents their "vision" literature that was to culminate in Dante. European "voyage" literature was of Celtic origin also, for example, of Brendan searching for strange islands in enchanted seas—the inspiration for the wealth of middle ages sea stories that were to send Columbus towards China.

In addition, there is a direct link between Celtic civilization and the re-birth of modern drama in Europe. The Irish Abbey of St. Gall in France became a center of learning and culture in Europe, particularly in the tradition of music. At St. Gall were developed tropes and sequences, which are metrical sentences inserted in long plainsong lines to aid the choir monks in remembering the tunes. Although these were eliminated from the Mass by the Council of Trent in the sixteenth century, they had already evolved into the miracle plays of the twelfth century. These miracle plays were eventually to lose both their musical and religious motifs to

emerge as the vehicle of Shakespeare and Shaw — the modern drama.

During the sixth to eighth centuries, the missionaries had come to Europe, attached to Celtic monastic bases. A second wave during the ninth century settled into court schools or in their own Frankish foundations. A third migration came in the second half of the eleventh century and continued vigorously until starved for lack of Irish enthusiasm and financial support. The thirteenth century decadence in religion and morals culminating in the sixteenth century reformations brought an end to this missionary expansion.

St. Brendan the Navigator, so goes his story, searched for seven years for "*those blessed isles*" which were to the Celts their refuge behind the setting sun. He failed to reach his goal just as his people failed to give birth to the new society in the West — for both the odds were too great. But, inspired by his writings and visions, sailor after sailor grew convinced that Brendan had found the Blessed Isles, and for a thousand years their ships continued at intervals to comb the Atlantic. They searched in vain for a paradise that had been irretrievably lost with the disappearance of the Celtic monasteries—which were themselves the "Blessed Isles" of the Dark Ages.



LADY SHRINE ON CLOISTER



PAVEMENT OF HEROD'S TEMPLE, JERUSALEM

Fulfillment In Christ

BY BONNELL SPENCER, O.H.C.

4. THE HOLY OF HOLIES

John 2:19, 21. Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body.

On the Day of Atonement, the High Priest entered the temple, clad not in his gorgeous golden vestments, but in a plain white linen robe. For a week he had been engaged in special ceremonies of purification. Selecting a bullock for himself, and receiving a goat from the people, he sacrificed them as a sin offering. With their blood he entered the holy of holies to sprinkle it before the mercy-seat.

The holy of holies was the central focus of Jewish worship. It was the innermost court of the temple, completely enclosed and veiled. In it before the exile was kept the Ark of the Covenant. There the Shekina, the glory of God, dwelt on earth. The Shekina was not believed to be present in the temples built after the exile. Its return was one of the manifestations of divine favor which were to accompany the advent of the Messiah. But even in the absence of the Shekina, the holy of holies was pre-eminently the place of God. Before it, outside the veil, all the official sacrifices of Judaism were offered. Once a year the High Priest, and he alone, entered the holy of holies to make atonement for himself and his people.

This cycle of ideas expressed an essential truth about worship and sacrifice. Worship requires a focus, a place of meeting between God and man. God is present everywhere. But for the activity of worship, to be present everywhere is not much better than to be present nowhere. To be approached in worship, God must be present here. Men must be able to affirm with confidence, God is in this place. "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

Yes, dreadful, in its original meaning, full of dread. God is both almighty and all-holy. He cannot tolerate sin. When it comes unrepentant into his Presence, he must obliterate it. It behooves sinners, therefore, to approach his dwelling place in reverence, awe and penitence, making, as far as lies in their power, an atonement for their sins. So it was in Judaism that men came to the temple to offer sacrifices for sin. Only the tribe of Levi, sanctified of God for the purpose, could minister at the altar. Only the descendants of Aaron could offer sacrifices thereon. Only the High Priest himself, once a year after special purification, could enter the holy of holies, bearing the blood of a sin-offering for himself and the people.

Did this really atone for sin? Of course

not. Not even the Jews thought that it did. They knew that the blood of bulls and goats was not sufficient for that purpose. The need of the High Priest to purify himself and to offer for his own sins marked him as unworthy to make a real atonement. The yearly repetition of the rite, reinforced with daily morning and evening sacrifices for sin, indicated that it effected no permanent reconciliation with God. The most they could hope it attained was a sufficient ceremonial purity to permit men to worship God at a distance in fear and trembling. Once more we find the old dispensation, not satisfying, but expressing a need.

Again the fulfillment was in Christ. God came to his people and dwelt among them. "We beheld his glory," exclaims St. John, "full of grace and truth." The Shekina, the glory of God, had returned as expected, not, however, to the holy of holies, but in the flesh of Jesus, in the human nature of the Messiah himself.

The Body of Christ, first his human body, and then his mystical body, the Church, is the fulfillment of the temple. It is "a greater and more perfect tabernacle, not made with hands." Our Lord himself is its eternal High Priest, not a mere representative of the inadequate aaronic priesthood, but "a priest forever after the order of Melchisedec." Melchisedec was the priest-king of Salem, that is Jerusalem, before whom Abraham himself had knelt for a blessing. He also was a type of the Messiah. "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily," as the aaronic high priests, "to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself."

"He offered up himself." The great High Priest is also the atoning Victim. He laid down his perfect human life for the redemption of man. This was the "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." When his holy heart was pierced on the cross, "and forthwith came there out blood and water," "the veil of the temple was rent in twain."

No longer is the holy of holies inaccessible. Cleansed by the water of Baptism and redeemed by the precious Blood, all men can "enter into the holiest . . . by a new and living way, which" Christ "hath consecrated for us, through the veil, that is to say, his flesh."

For "the temple of his body," which men destroyed on Calvary, God did raise up again on the third day. Christ came back to his disciples and reunited them to himself. At the Ascension, "by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh," that is, under the old dispensation produced ceremonial purity, "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" "Wherfore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

These quotations come from the Epistle to the Hebrews, a sadly neglected book these days. It is true that its complexity of style and its elaborate analogies based on the temple worship make it difficult reading. But it is no worse than some of the Pauline Epistles that are most consulted, at least in scholarly circles. The chief reason for the current unpopularity of Hebrews is that it does not emphasize salvation through conversion. We do not know who its author was, but he certainly was not St. Paul. He was not a man who passed through a great moral struggle; who, burdened by the yoke of sin and law, had at first rejected Christ and then, through a soul-shaking experience of penitence and conversion, found in him the freedom from his chains. Rather the author of Hebrews seems to have been a faithful Jew, who loved the old temple ceremonial but who recognized in Christ the fulfillment of these ancient rites. With grateful joy he passed into the new dispensation, and so through Christ into a deeper intimacy with God.

Now conversion is an important element in the Christian life. Many of us, especially in these days when Christian nurture is rarely able to counteract the influences of our pagan society, can look back to the occasion when we turned from other pursuits to the following of Christ. Most of us have needed to be converted not once but many times, for we are continually drifting off again. But though conversion is essential to the beginning and to the maintenance of a Christian life, it is after all but the first step. It should not be our sole occupation. We must turn and return from faith in ourselves or in the world to faith in Christ. Thus we are saved by faith. But not by faith only. There is growth in Christ, as well as conversion to him.

The almost exclusive concern of the western Church for centuries with the question of salvation, which has concentrated attention on those passages of St. Paul that deal with it, contains an element of danger. Salvation is essentially self-regarding. Our motivating interest in it is how *we* can be saved. It can easily degenerate into endless taking of our spiritual temperatures, and involve us in doubts, misgivings, scruples, and frantic efforts to make our "calling and election sure." The remedy then becomes worse than the disease.

We sorely need the counterbalancing emphasis of the Epistle to the Hebrews. Its author is aware of the continuing necessity of conversion and surrender to Christ. "Let us lay aside every weight," he says, "and the sin which doth so easily beset us." But as we learn to do that, he urges, "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Christ willingly suffered the pain and disgrace of Calvary to be the author of our salvation. But he wants to do more than save us. His joy is to be the finisher of our faith, to transform us into the likeness of himself, to help us grow "unto a perfect man, unto the measure of the stature of the fulness of Christ." "Therefore," cries the

author of Hebrews, "let us go on unto perfection; not laying again the foundations of repentance from dead works and of faith toward God."

Salvation and sanctification are the free gift of Christ. Just as we cannot achieve holiness by good works, so we cannot put away sin by our efforts to reform. Our part is simply to die to sin by penitence that Christ may raise us to newness of life. We should keep pressing on in that faith which is "the substance of things hoped for, the evidence of things not seen." We cannot see our growth in holiness. It is not our achievement, but the work of Christ in us. If we are living in Christ, willing to follow his call at whatever sacrifice, we may be sure that step by step he is leading us within the veil into the holiness of God.

How constantly we should yearn for this! Union with God in Christ should be the fundamental objective of our lives. The Epistle to the Hebrews, with its thrilling exposition of "the triumphs already won by our victorious Head," is a great stimulus to "raising our hearts to heavenly desires." But the thought is by no means foreign to St. Paul. "If ye then be risen with Christ," he says, "seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."



FACE OF CHRIST FROM CATACOMBS

Meditation

BY LESLIE R. NASH

Lord most holy,
 Lord most sweet.
 Let me worship
 At thy feet.
 Christ, Redeemer,
 Christ, my King,
 Praises to thee
 Ever ring.

Lord most gentle,
 Lord most kind,
 Give light to my
 Soul quite blind.
 Christ the Paschal
 Lamb so pure,
 Help my heart
 To reassure.

Lord most mighty,
 Lord most strong,
 Let me never
 Do thee wrong.
 Christ forgiving,
 Loving all,
 Hear me when to
 Thee I call.

Lord all-knowing,
 Lord sublime,
 Let me live with
 Thee in time.
 Christ my Saviour,
 Very God,
 Let thy Kingdom
 Spread abroad.

God the Father,
 God the Son,
 God the Holy
 Ghost in one,
 Come within my
 Heart this day.
 Lord 'tis all of
 Thee I pray.

Mbalotahun

Bolahun, Liberia
April 20, 1956

Dear Folks:

I have fallen by the wayside on letter-writing, but lack of time and energy doesn't stop me from thinking of you all every day in the week and wishing you could hop a plane and drop in for a look-see. Thanks for all the wonderful letters and good wishes. They help the morale more than you can ever know.

This time I am going to talk shop, as that's about all I have been thinking about lately.

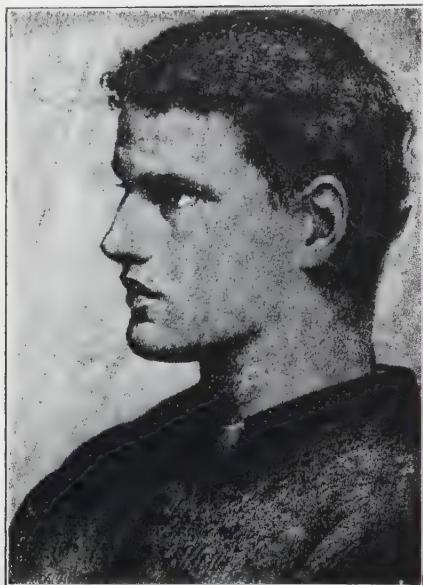
The only M.D. on the station departed for Europe and USA on leave shortly after Easter. The hospital dispensary and wards are now in charge of a young lad who was a Chief Pharmacist's Mate in the U. S. Navy and who did a medical missionary hitch for the National Church in Alaska before coming here. He is very competent in the treatment of run-of-the-mill ailments, but for clinical pathology on complicated cases I'm on my own. The routine lab work is now pretty much confined to procedures that the Liberian lab staff can handle, such as urinalysis, checks for intestinal worm infection, blood tests for malaria, etc.

I have fallen heir to the full medical responsibility for the Mbalotahun leper colony and at times it seems as though even if I put in full time every day up there I could only scratch the surface of the needed work. Leprosy has always been a fascinating subject to me, and I'm mighty thankful for all the time I spent at home on the davenport with a book balanced on my stomach studying it. There is still a lot to be learned about this disease, but at least I have the literature and reference material by men who have spent a lifetime in the work. Of all the anciently recognized ills of mankind, leprosy has probably the most colorful history of superstition. The Old and New Testaments contain many references to it. The practices of the ancient Church did a lot to perpetuate the stigma that now seems so cruel and harsh. In this part of the world the stigma has disappeared

to some extent, but there is a strong fear and loathing in the minds of the natives which is based on exaggerated ideas of its contagiousness. I like to compare the social implications of leprosy with those of TB, the causal germ which is so closely related that it is difficult to distinguish the two in microscopic observation. TB was once treated almost as a crime, with what amounted to criminal incarceration. Nowadays there is little or no stigma attached to TB, and that disease is "taken in stride." Actually, TB is far more contagious than leprosy, except in children. According to the literature over 400 volunteers have been deliberately inoculated with leprotic material, N O N E of whom are known to have developed the disease. The answer is, obviously, prevention of child contact. Try and do it! Only in a few leprosaria such as the Madras Presidency, and in Carville, La., where stringent laws are in force, can strict segregation be maintained. Elsewhere it is believed that an attempt at compromise is the only way to avoid running lepers "underground." With present-day drugs leprosy, even in fairly late stages, is "arrestable" (in the sense that TB is said to be curable) in a great many cases. In the overcrowded (176) colony at Mbalotahun we are using these drugs with amazing success.

My principal work is three-fold: diagnosis, determining drug dosage, and the care of all the intercurrent ills. It is interesting to note that very, very few people ever die of leprosy; they die of all the other diseases that beset the non-leprous population, and particularly foot and hand infections in the "neural-anesthetic" type where sensation is lost in the affected extremities with the resulting vulnerability to burns, injuries, etc.

Diagnosis is easy in advanced stages, but difficult in early or slow-developing infections. Depending on the type, the onset causes either slightly discolored patches on the skin which are sometimes difficult to see on the natives, or small nodules or lumps. The former, patches, are usually insensitive



FATHER DAMIEN
FAMOUS MISSIONARY TO LEPERS
ON MOLEKAI, HAWAII

to touch. (Just try to determine that fact for sure through an interpreter!). The latter must be cut thru and some tissue scraped out to be stained on a micro-slide for a search for the "Mycobacterium leprae." As a diagnostic aid there is also a skin-reaction test similar to the Tuberculin test. The advanced stages are all too easy to recognize, and are not pretty to behold.

In spite of some of the horrible-appearing cases, the most striking aspect of the colony is the cheerfulness and good morale. (Vella will testify to this after a trip she made with me recently.) On drug administering days the whole colony is called by the town-crier into a thatch-roofed "palaver house." A native evangelist from Bolahun then conducts a "God-Palaver." The evangelists are well trained, and the tribal interpreters repeat his talk in their respective venaculars. You should hear that gang sing some of the hymns from the Episcopal Hymnal in Bandi and Kisi. I would guarantee that the first time you heard it you would have tears in your eyes. After the final "Amina" (Amen) I usually make a short talk, perhaps giving general information or instructions thru interpreters, then the native dressers and technicians give the treatments. While this is

going on I devote some time to the miscellaneous illnesses. Believe it or not, when I determine that a case is "arrested," the patient thinks up all manner of reasons why he should STAY at the colony! Why not. It's an easy life, fine companions, and they ENJOY being stuck with hypo needles!

The patients, even the very little ones, are so very patient and good-natured, and so trustful in and so grateful for "white medicine" that I sometimes get bogged down in a terrible feeling of inadequacy. A little humility has come hard but kind of sudden. However, there is real satisfaction in cases where I "guess right," and on the full days I have spent up there doing detailed lab tests I have felt that I was for the most part on sure ground.

For three months now I have been addressed by the natives as "Doctor." The ones who have been to school and had "book" I correct; with the others I just continue to cringe and want to hide my head in anguish that it isn't so. What I would not give for some professionally trained guidance. But in the meantime I still have quite a bit of faith in the Guidance that led us out here, and for that I am very thankful.

Sterling Sorenson

P.S. Vella is fine and flourishing too, and sends her love to you all.

Latest Flash! ~

We are setting up the Magazine "dummy" on July 12th and some of items mentioned in the "Notes" have already taken place. Elliott and Fes-tus arrived safe and sound on the 9th. Father Doctor Smyth has come through his operation with flying colors. Word has come from Bolahun that Sister Doctor Una has arrived there all right too.

The Order of Saint Helena

Versailles Notes

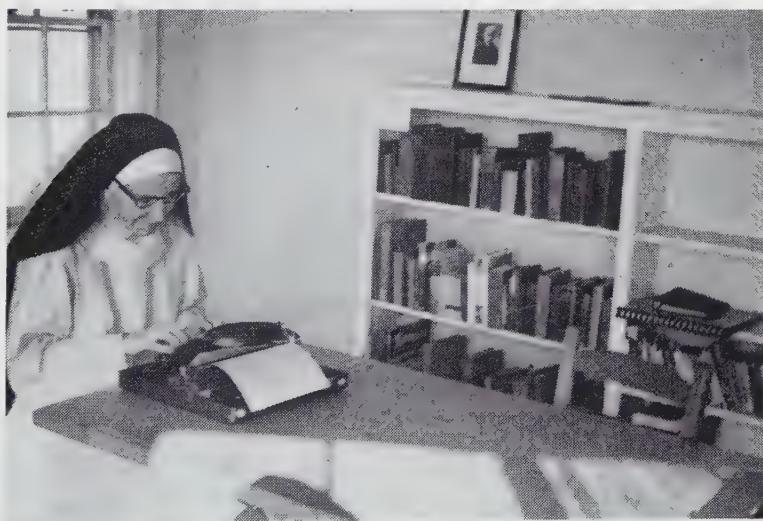
After the last eye had been dried on Commencement day, or its owner had departed (one mother said her daughter was going into *every* room on second and crying) and the last trunk dispatched, the brick walls of Margaret Hall School looked down upon calm and emptiness. It did not last long, for on the next day was the annual meeting of the Board of Trustees, and after that the Vacation School Conference.

Sister Frances was the leader for the Conference, and the members took turns sharing what experience they had with the others.

group tried out games and handwork of various kinds.

Sister Mary Michael went from vacation school conference to vacation school, and wrote back from Beaumont, Texas, where she was working with Sister Mary Joseph from the Mother House, that she was grateful for all she had learned. She also told us of a very modern young man in the Vacation School who declared he believed in "one holy Catholic and supersonic Church."

Sister Rachel also took off for Texas early in June. She spoke at All Saints Church,



SISTER MARY MICHAEL GETS READY FOR A CONFERENCE

Father Robert Estill, from Christ Church, Lexington, told us about his "whole armour of God" project. He believes in providing plenty of man-sized handwork — no little paper chains or fancy cut-outs for him—and he usually has his children make armour, swords, and a bright fierce dragon. It works off energy, he says, as well as giving a chance for the lessons to sink in. Sister Mary Michael demonstrated a catechetical hour, complete with homily, admonition, The Game, etc., and Sister Frances showed her original flannel board techniques. The whole

Fort Worth, and gave three lectures at the A.C.U. Catholic Sociology Conference at McKinney. Father Terrill took her to the Mexican Church of the Holy Family, a group which has become part of our Church while retaining many of its Mexican symbols and customs, to witness a baptism, and to be introduced as a real live Sister to the Mexicans. They received her with touching joy and reverence. The older women kiss the hands of priests and Religious.

Sisters Jeanette and Frances taught courses again at the Howe Conference, in

Howe, Indiana, and returned full of stories of the work and fun and the wonderfully real corporate spirit of the last Mass.

In July, Father Gill, O.H.C., gave two retreats for our friends and Associates.

The building has been torn up all summer with workmen re-wiring, water-proofing, and re-finishing the kitchen and basement. It is a much needed, though hidden, improvement, and will mean a great deal especially to those who work there, and through them, to us all—but oh, what a mess all that cement from the foundations made! Miss Coyner, our dietitian, bore it with remarkable ingenu-

ity and good temper, and managed to feed everyone in spite of the difficulties.

Father Leon Adams and his family were with us in July. Father Adams served as summer chaplain while Father McKinley was in Maine for his holiday.

Next on our agenda is: pack everything away in the convent so the upstairs can be painted, and go to the Mother House for St. Helena's Day, long retreat, and Chapter. Our yearly visit to Newburgh is an oasis of peace in a busy summer, and we look forward especially to being at home with all our Sisters again.



THE ASSUMPTION OF THE BLESSED VIRGIN MARY

THIS FEAST OF OUR LADY IS OBSERVED ON AUGUST 15TH

The Order of The Holy Cross

This is going to be something in the nature of a chat with the editor in place of the formal "Notes" we usually publish here. There are several items of interest that have happened or are planned to happen which I would like to share with you. But, at the same time, our printing schedule has been so mixed up the last couple of months that I fear we have overlooked a few things.

At the end of May we had a glorious observance of the Feast of Corpus Christi. Father Graham, the rector of Saint Andrew's Church, Poughkeepsie, acted as Master of Ceremonies, and he also brought along a group of his servers who did a grand job. Four visiting priests, vested in copes, carried the canopy in procession and three members of the Order were the Sacred Ministers. Around 130 guests came for the festivities, among whom were members of the Order of Saint Helena and the Order of Saint Anne and several Deaconesses. The weather was just right for an outdoor procession and for the picnic luncheon which was served on the lawns after the religious observances.

Then yours truly had to retreat for the next week with a beautiful case of ivy poisoning. I do hope that correspondents will bear with me as I am terribly behind in my work. I suppose I should say "our" work since a Religious does not have anything of his own, but, as far as I can see, I am the one who is going to have to do it! But I do want to record here my thanks to the Novices and Postulants who have been so helpful.

Father Baldwin showed up on the first of June looking very fit after his Alaskan travels. He reports a very pleasant visit up there amongst our northern brethren and was greatly impressed with the work being carried on by Bishop Gordon and his clergy.

Father Rawson was welcomed back to our midst on Saturday, the 16th of June. Although one might expect that he would have lost weight since he had had surgery performed, actually he returned looking quite plump. Now he is back in the Press trying to "catch up." As far as we have been able

to see, Father Rawson has not yet done any fishing, but we hope it won't be long until he can land a good 'un again!

The next to be hospitalized was Father Smyth. He entered Saint Luke's Hospital to get fixed up for his return to Africa in the Fall. Father de Coteau, our Priest-Companion who has been working out at Bolahun, arrived on the French Line Ship *Flandre* on Thursday, June 21st, for his first visit to America. Father Atkinson met him with the station wagon and then both went up to the hospital to visit "Father Doctor." This was a real turning of the tables, because Father Smyth had visited Father de Coteau in the tropical hospital in London. We are looking forward to the time (very soon, we hope) when all three Companions—Brother Aidan, Father de Coteau and Father Smyth—will be together here.

Since our Long Retreat will be held at the end of July and our printers also have their vacation period at the same time, we are preparing this August issue extra early. Actually I am writing this on Saint John the Baptist's Day, June 24th, but most of the copy is already in the printers' hands. Of course, this is exceptional, but I would like to explain to our readers that as a regular thing the magazine copy has to be in the printers' hands on the 5th of the preceding month. The galley proofs are read and corrected and the "dummy" is set up around the middle of the month. It is inadvisable to make any changes in print after this, although the page proof is not returned until about a week later. I mention this to explain why there are sometimes errors in the "Notes." Our appointments are generally made months in advance, but sometimes last-minute emergencies arise. Or there may be a cancellation of a retreat or mission. Since this information is printed up so far in advance, we cannot always give you "the latest!"

In the early part of July we are expecting Father Terry to make his appearance here at the Mother House where he is to be stationed. Father Packard has already made



SAINT BARTHOLOMEW

by Pietro Perugino

(Courtesy of the National Gallery of Art, Washington, D. C.—KRESS Collection)
HIS FEAST IS AUGUST 24TH

his Long Retreat and is just about set to take up his new post at the Santa Barbara house.

We have received word that Mr. Elliott Giffen has left Bolahun. With him comes Festus Halay, our native Bandi student who is coming to this country to study. At present they are in England. They are expected to reach America on July 9th. So, by the time you read this, I imagine Festus will already be experiencing real heat. Honest injun—all our African brethren claim this old Hudson Valley can get much hotter than it ever does at Bolahun! I suppose it is our low elevation and extreme humidity that makes it feel this way. Which reminds me of Brother Dominic's words of wisdom: In the New York subways, it's not the heat that gets you—it's the humanity!

The Rev. Connor Lynn was ordained

Deacon in Saint Paul's Church, Visalia, California, on June 17th. We have not yet heard of the date of Robert Worster's ordination but we expect both these young men to arrive here on July 13th. Then the following week, on the 18th, they start their flight towards our African Mission.

In place of "Bolahun Bits" we are printing a general letter which Mr. Sorenson has mimeographed about his work at Bolahun. It gives a good idea of life at the Mission from the lab technician's point of view.

In the September issue I hope we will be able to give you more up-to-date news about all these events that are now only in the planning stage. And we hope that you are having a good summer. Be careful of sunburn—a poison ivy!

An Ordo of Worship and Intercession - August - September 1956

- 16 Within the Octave of the Assumption BVM Semidouble W gl cr pref of BVM through Octave unless otherwise directed—for greater devotion to Our Lady
- 17 Within the Octave Semidouble W gl cr—for the Orthodox churches of the East
- 18 St. Helena W Double W gl col 2) Octave cr—for the Order of St. Helena
- 19 12th Sunday after Trinity Semidouble G gl col 2) Octave cr pref of Trinity—in thanksgiving for God's revelation of Himself
- 20 St. Bernard Ab D Double W gl col 2) Octave cr—for the growth of contemplative orders
- 21 St. Jane Frances de Chantal W Double W gl col 2) Octave cr—for greater use of retreats
- 22 Octave of the Assumption Gr Double W gl cr—for the Order of St. Anne
- 23 Vigil of St. Bartholomew V—for all bishops of holy church
- 24 St. Bartholomew Ap Double II Cl cr pref of Apostles—for missions in India and the near East
- 25 St. Louis KC Double W gl—for the Tertiaries of St. Francis
- 26 13th Sunday after Trinity Semidouble G gl cr pref of Trinity—for faithfulness to Baptism and Marriage vows
- 27 Monday G Mass of Trinity xiii without gl or cr—for the Priests Associate
- 28 St. Augustine BCD Double W gl cr—for the Order of St. Augustine
- 29 Beheading of St. John Baptist Gr Double R gl—for the Sisters of St. John the Baptist
- 30 Thursday G Mass of Trinity xiii as on August 27—for the sick and suffering
- 31 St. Aidan BC Double W gl—for the Companions of the Order of the Holy Cross

September 1 St. Giles Ab Simple W gl—for all novices in religious orders

- 2 14th Sunday after Trinity Semidouble G gl cr pref of Trinity—for our enemies
- 3 Monday G Mass of Trinity xiv without gl or cr—for the Seminarists Associate
- 4 Tuesday G As on September 3—for the afflicted and mentally deranged
- 5 Wednesday G As on September 3—for all who mourn
- 6 Thursday G As on September 3—for the Confraternity of the Love of God
- 7 Friday G As on September 3—for the Society of the Oblates of Mt. Calvary
- 8 Nativity BVM Double II Cl gl cr pref BVM—for the Community of St. Mary
- 9 15th Sunday after Trinity Semidouble G gl col 2) St. Peter Claver C cr pref of Trinity—for the Liberian Mission
- 10 Monday G Mass of Trinity xv without gl or cr—for St. Andrew's School
- 11 Tuesday G As on September 10—for the Confraternity of the Christian Life
- 13 Thursday G As on September 10—for world peace
- 14 Exaltation of the Holy Cross Double II Cl R gl cr pref of Passiontide—for the Order of the Holy Cross
- 15 Seven Sorrows BVM Gr Double W gl seq cr pref BVM (Transfixion)—for the Sisters of the Way of the Cross
- 16 16th Sunday after Trinity Semidouble G gl col 2) St. Cyprian BM 3) Edward Bouverie Pusey C cr pref of Trinity—for the reunion of the Church

. . . Press Notes . . .

There are many books and magazine articles printed these days on the subject of "Preaching Sermons," saying much about the content, the structure, and the value of them. Some people are FOR sermons, and some are AGAINST them. We are taking neither stand, but would like to pass on to you something on the subject that was found very interesting.

The author says: there is, perhaps, no greater hardship at present inflicted on mankind in civilized and free countries, than the necessity of listening to sermons. No one but a preaching clergyman has, in these realms, the power of compelling an audience to sit silent, and be tormented. No one but a preaching clergyman can revel in platitudes, truisms, and untruisms, and yet receive, as his undisputed privilege, the same respectful demeanor as though words of impassioned eloquence, or persuasive logic, fell from his lips. Let a professor of law or physic find his place in a lecture-room and there pour forth jejune words and useless phrases and he will pour them forth to empty benches. Let a barrister attempt to talk without talking well, and he will talk but seldom. A judge's charge need be listened to perforce by none but the jury, prisoner, and jailor. But none can rid himself of the preaching clergyman. He is the bore of the age, the old man whom we Sinbads cannot shake off, the nightmare that disturbs our Sunday's rest, the incubus that overloads our religion and makes God's service distasteful. We are not forced into church! No; but we desire more than that. We desire not to be forced to stay away. We desire, nay we are resolute, to enjoy the comfort of public worship; but we desire also that we may do so without an amount of tedium which ordinary human nature cannot endure with patience; that we

may be able to leave the house of God, without that anxious longing for escape, which is common consequence of common sermons.

With what complacency will a young person deduce false conclusions from misunderstood texts, and then threaten us with all the penalties of Hades if we neglect to comply with the injunctions he has given us! And here I must make a protest against the pretence, so often put forward by the working clergy, that they are overburdened by the multitude of sermons to be preached. We are all too fond of our own voices, and a preacher is encouraged in the vanity of making his heard by the privilege of a compelled audience. His sermon is the pleasant morsel of his life, his delirious moment of self-exaltation. 'I have preached nine sermons this week,' said a young friend to me the other day, with hand languidly raised to his brow, the picture of an over burdened martyr . . . 'It is really too much., 'Too much, indeed,' said I, shuddering; 'too much for the strength of any one.' 'Yes,' he answered meekly, 'indeed it is; I am begining to feel it painfully.' 'Would,' said I, 'you could feel it—would that you could be made to feel it.' But he never guessed that my heart was wrung for the poor listeners.

I found this on reading again, after about forty years, a book of Anthony Trollop — written one hundred years ago. Just thought you might find it timely perhaps for some of your experiences.

We are able at last to tell you that the volume "Religious Communities in the Episcopal Church and in the Anglican Church of Canada" is available, at the old price of One Fifty.

Don't wait until the last minute to order your Church School material.

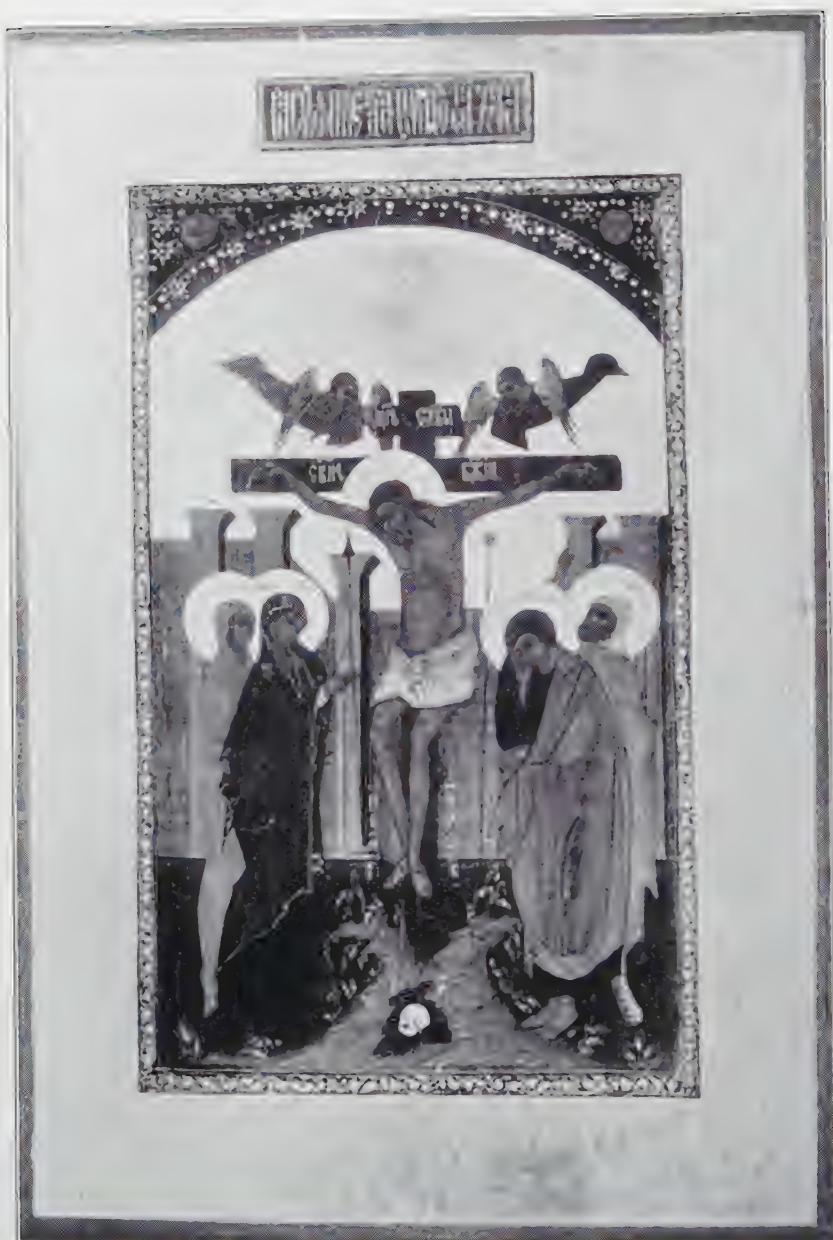


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EXALTATION OF THE HOLY CROSS — SEPTEMBER 14

THIS IS THE TITULAR FEAST OF THE ORDER

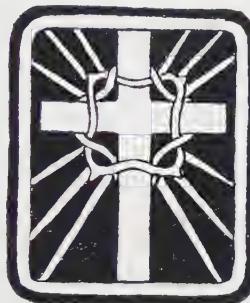
Russian Crucifix, Moscow School, 17th Century

On left: St. Mary Magdalene and the Blessed Virgin;

On right: St. John Baptist and St. Longinus

The Holy Cross Magazine

September



1956

A Precursor Of Christ?

BY W. K. LOWTHER CLARKE

THE discovery of the Dead Sea Scrolls in 1947 caused an explosion in the theological world, the effects of which are still reverberating. Interest at first was concentrated on the complete Hebrew text of Isaiah, which justified the Jewish claim that the Hebrew Old Testament has been transmitted faithfully. But after that little remained to be said and attention shifted to the other documents, especially the Commentary on Habakkuk, the Manual of Discipline, the Warfare of the Sons of Light, and the Songs of Thanksgiving, from which a new picture of Judaism emerged. The excavation of the Jewish "monastery" at Qumran, by the Dead Sea, opened up other vistas and now bold theories are being framed, which Mr. Edmund Wilson, in his book *The Scrolls from the Dead Sea*, has popularized so cleverly that his verdict, that the Qumran monastery is perhaps, more than Bethlehem or Nazareth, the cradle of Christianity," is likely to be accepted by some readers.

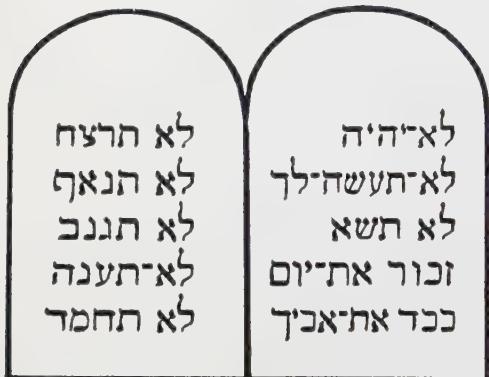
One result of the discussion is that it makes sense of a number of things that were previously obscure. That the Essenes, whom

Josephus mentions by the side of the Pharisees and Sadducees as an important Jewish party, are not mentioned in the New Testament has always been a puzzle. There can be no doubt that the 200 or so documents found in whole or in part in the cave formed the library of an Essene community of some kind, for we know that the Essenes lived by the Dead Sea. Let us then consider what we know of this sect or party.

Pliny and Josephus, till recently, have been our chief authorities. According to the former the Essene settlements were one of the chief sights of Palestine. The Essenes withdrew from the world, lived without women, and received a continual flow of recruits. Josephus, who had belonged to the Order, says that they numbered about 4000, lived with the utmost simplicity, had all things in common, studied the writings of the ancients, practiced celibacy, and were held in great respect; they worked on what may be called "collective" farms to supply their needs.

We now turn to the new evidence; to begin with, the Damascus-writing, or Zadokite fragments, published in 1910, which till re-

cently have stood alone and created more problems than they solved. Probably in the late second century B.C., a number of pietists left Jerusalem in protest against the worldliness of the ruling hierarchy and settled in the country outside Damascus. The document describes the impiety of Israel, for whom salvation is impossible unless they



protect the poor, keep the Law in the future exactly, and observe the regulations about marriage. The community honours a unique Teacher of Righteousness, who has been put to death, and expects the Messiah. The priests have great privileges. The members live in camps with an overseer over each camp and a head overseer over them all (the word could be equally well translated "bishop" instead of "overseer"). Each camp or congregation has a Council of Ten. The members live under military discipline and are strict in daily bathings and observance of the Sabbath. They are clearly a messianic sect and probably to be connected with the Hasidaeans of I Maccabees, who desisted from fighting when religious freedom was obtained, not being interested in political independence. They are conscious of living under a New Covenant.

The newly discovered documents take up the story. The sect evidently returned to Judaea when conditions became favourable. But they carried on their manner of life, still revering the Teacher of Righteousness, who is contrasted with the Wicked Priest or Man of the Lie. The Holy Land is under the *Kittim* (Romans). Salvation is won by faith in the Teacher, or perhaps by sharing in his faithfulness. The section which tells of his

death is mutilated. Apparently he was killed after a kind of "passion." Members are initiated and pledge themselves to live a moral life, keep the Law, and obey the tribunals. They, or their leaders, are the sons of Zadok, that is, the only true priests. Members are organized in a military pattern, by thousands, hundreds, fifties, and tens, for the holy war, probably the last battle of Armageddon; but perhaps the language is symbolical and refers to the spiritual warfare. The ensign of the whole community is inscribed "Army of God." We seem to have here a militant sect which has quieted down but is prepared to take part in the final battle. It is an eschatological movement, living in expectation of the End. Celibacy is practised presumably for the reason given by St. Paul—earthly things do not matter in the short time that remains. The Essenes are said to have taken part in the Jewish War of A.D. 66-70 and then have practically disappeared after that, at least in Palestine, but the Therapeutae of Egypt carried on the same manner of life and undoubtedly prepared the way for Christian monasticism.

From these facts far-reaching conclusions have been drawn. Jesus was an Essene brought up in one of their settlements. Much of their characteristic teaching reappears in the Gospels, especially in the Sermon on the Mount. When Jesus died His followers formed themselves into a community on the pattern of the Essenes who revered the persecuted and martyred Teacher of Righteousness. They too were an eschatological sect looking for the coming of the Messiah, whom they identified with their Teacher. Much of this is fanciful, for the document is defective at the point where the Teacher's death is described and there is no evidence that Jesus was regarded as the Messiah or Judge to Come, or that he was supposed to have risen from the dead. However, mysterious hints are thrown out as to further data to be expected from texts not yet published, and Christians will be wise to prepare themselves for "shocks," though none of us can have a motive for objecting to hearing the truth, however true it be. Our conclusions may be grouped under four heads. 1. Was Jesus an Essene? We cannot prove that He was not, but sur-

ly it is most improbable. The Gospels tell of Pharisees, Sadducees, Zealots, Herodians, etc., and could have had no motive for excluding Essenes, had they played any part in the story. Tucked away in their communities by the Dead Sea, they were beyond the ken of the Galileans. Though John the Baptist worked in the Jordan Valley, his message was very different from theirs.

2. Next comes the question of the originality of Jesus. Given the conditions of the Incarnation, by which the Son of God came to a particular place at a particular time, Jesus to get a hearing had to build upon the ideas in the minds of His disciples. We have long known that to most things He said there are parallels in the Old Testament and the Rabbis; He would not have refrained from saying a thing because it was not new. What He did was to select the things of essential importance, leaving out a mass of irrelevances, and to re-form Judaism so that it became a universal religion. The pattern of His ministry and teaching was inevitably that of His own time.

3. If the Scrolls reveal a messianic movement, which eventually took the sword, it merely falls into line with those of Theudas and Judas, of which Gamaliel speaks in Acts 5.

4. Lastly, in regard to a possible anticipation of the Passion and Death of Christ in the career of the Teacher of Righteousness, even if it comes to appear far more clearly than at present, nothing so striking would

appear as the Suffering Servant of Isaiah 53. Mr. Wilson sees the difficulty, which he evades by suggesting that the chapter was written after the death of the Teacher of Righteousness. Leaving aside the splendour of Isaiah, which could no more have been written in the first century B. C. than Shakespeare could have been in our own days, we have the evidence of the Scrolls themselves, in the Commentary on Habakkuk, which is treated as a document of immemorial ambiguity, the original meaning of which has been forgotten. The Prophets as a whole date from the far past, and the interpolation of a chapter is impossible. It is curious to note that Professor J. Klausner in his book (*The Messianic Idea in Israel*) feels the difficulty and says that Isaiah 53 was largely written by the Christians to provide an anticipation of the Passion story—the more usual destructive theory being that the Gospel details were borrowed from Isaiah.

Whatever parallels may be found in the teaching and work of Jesus and that of the Essenes, the differences are very great. He came indeed to teach but far more to bring the sacred fire to earth and enkindle men's hearts with love and zeal to do God's will. And, further, what a distance there is between the rigorous militancy of the Essenes and their ideal of salvation through the works of the Law on the one hand and, on the other, the child's glad and confident life in the Father's eyes that is the keynote of Jesus' teaching!



CHURCH OF THE NATIVITY — BETHLEHEM



Harvest

For Thee the inveterate desert blooms,
the stony land
that bleached out cold by night
is standing golden now,
in golden light.
It is for Thee, Beloved of the Father,
the desert blossoms as a rose,
and gives its own red dye
so all the world is dyed in it.
Sweet is that scarlet,
though You died for it,
rather, sweeter for Thee it flows
because for this You died.
For Thee the weighted branches bend,
now time has found its stop
and knows its end.
Over the treeless plain
the golden river flows again.

— by Josephine Irion

We Loosed From Troas: The Fifth Gospel

BY SISTER ELIZABETH MARIAN, C.S.J.B.

"Loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis, and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony." (Acts 16:11, 12)

Under the tall brown humming sails of a graceful Greek ship stands a short bandy-legged Jew. Behind him lie Asia and "the ringing plains of windy Troy," where East and West once met in mortal struggle; ahead the historic plains of Philippi. Across the sparkling Hellespont he stares, toward

Europe and the man of his vision. "Come over into Macedonia and help us!" So, loosing from Troas, we come; "we;" for besides the Apostle to the Gentiles stands Luke. Silas is there, and Timothy. Soon will fall the first Christian footprint on European earth, and soon will follow at the riverside the baptism of Lydia, first convert in Europe. Out of Asia blows the Trojan wind and Christ comes to Philippi.

And to Rome, to Gaul, to Britain; and across the Atlantic even to ourselves —

roomful of high-school sophomores in an Episcopal Church boarding school. In consequence of that voyage fraught with momentous "firsts" and recorded in the first "we section" in the Book of Acts, we are this morning reading the New Testament in a classroom and this afternoon will hear it read in chapel by a priest, the spiritual descendant of those apostolic mariners.

In consequence of that voyage Christ comes, indeed; not the Christ only of the synoptic Gospels, but the Christ of the Fifth Gospel and the Fourth Gospel, the Christ of the creeds.

The Fifth Gospel is Paul's gift to Christianity. His unique witness to Christ, based not on "knowledge after the flesh" but on direct revelation of the risen and ascended Lord, gives his writings what Bede Frost calls the dignity of a Fifth Gospel.

Luke gives us the background of that witness in Acts, tracing an arc from Jerusalem to Rome—the meteoric course of Christianity as it burst the shell of Judaism to shower out over the vast Gentile world as the religion for humanity. The witness itself Paul gives in his Fifth Gospel. And his voyage from Asia to Europe can be said to epitomize that outburst of the Holy Spirit. By analogy, it symbolizes a schoolgirl's progress from study of the synoptic Gospels to a study of the Acts and the epistles—the Fifth Gospel; from the knowledge of what the Jesus of Palestine meant to those with whom He lived to the vision of what He is to the Church; from knowledge of Him after the flesh to faith in Him as the Saviour of men, the Christ of the creeds.

Study of Acts and the epistles in this light yields rich fruit. Thereby may one not help the generation now rising in the Church to leap the gap between "the Jesus of history" and "the Christ of faith"—a gap which some moderns are unable to bridge? Lowther Clarke charges that "the average Protestant is still at the Jesus of history stage, if he is interested in such things at all."* He dares not loose from Troas.

*Page 213, "Concise Bible Commentary," by W. K. Lowther Clarke. MacMillan, 1953.

Teaching the Fifth Gospel is an exciting experience. Especially would it challenge anyone once bored in old-fashioned Sunday Schools by maps of St. Paul's journeys, for whom the glorious names of Lystra, Derbe and Iconium became symbols of stodginess, so that the Acts long remained literally a closed book. A survivor of that bored class now faces alert sophomores in a classroom and prays for Pentecostal gifts.

Aware that amateurs can hope to master not a fraction of the ground so well-charted by experts (also that others must know some better classroom strategies), nevertheless one ventures to record some answers to that September prayer.

Surely the Book of Acts makes its own appeal. "I had no idea," observes a teen-ager, "that in one small book there could be so much interesting information."

Sophomores are keen people. "How come Aquila and Priscilla—I mean Priscilla and Aquila (that's how the New Testament shows she was more important by mentioning her first) got to live in so many places? First Rome, then Corinth, then Ephesus, Rome again—seems funny." Others wonder too.

Speculating on John Mark's defection at Perga (Acts 13:13), someone produces a bit of sound exegesis, suggesting that with Mark's upbringing he would feel more at home in Jerusalem at this period than in the missionary field; a suggestion which illuminates the lineaments of John Mark.

The New Testament epistles are not easy reading for teen-agers. A good crutch is Phillip's *Letters to Young Churches*; a crutch, not a substitute for the Bible. And the Pauline epistles come strongly to life if dealt with during the study of Acts *at the point where they were probably written*.

For example, Timothy's anxiously-awaited return to Paul at Corinth with news of the Church at Thessalonica, recorded in Acts 18, is depicted briefly and vividly in Alice Paramelee's *Guidebook to the Bible*, and details are lavishly supplied by Sholem Asch in his peerless work on St. Paul (for the instructor): the aging tentmaker preoccupied by "the care of all the churches," bending to his

work beside Priscilla and Aquila, because he was "of the same craft;" the sudden looming in the doorway of Timothy's vigorous figure, the holy greetings, the swift questions and reassurances—then the call for lamp and stylus and the dictating of an immortal letter to the apostle's spiritual children in "the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ."

Youngsters respond: "The Thessalonian epistles are written so cordially that I am sure the people receiving them must really have gotten a joy from them." "I think that I and II Thessalonians show Paul as a man filled with love of Christ and they show that he so very much wants others to love his Lord."

lotting one page to each book, for brief notes on its probable date and authorship, theme, circumstances of composition, one's favorite passages, selections used in Church services, etc. Filed according to date, beginning with mention of the supposed early written sources antedating the epistles; followed by a page each on the travel and captivity epistles; then the Gospels in order and the non-Pauline writings, ending with II Peter—a span of about 100 years—this sheaf of gleanings from the Bible and a good commentary is a valuable part of our harvest.

The Fourth Gospel can well be taken in its chronological order and thereby be better understood. Even second-year high-school students appreciate literary differences and



Even 15-year-olds catch glints from the mountain peaks of Paul's theology. Contrasting letters by James and Paul, one comments, "I seem to feel that St. James contradicts St. Paul's teaching on justification by faith." "I seem to feel"—perhaps answer enough to one's prayer.

For one plodder who complains, "Those letters to me were just wasting time as they said pretty much the same thing, and were not a story but more similar to poetry or something of that sort," there are many who testify, "The epistles became more real when we learned the circumstances of the times and why they had to be written." "In reading the epistles I found that the advice given in them is very sound."

To bring the whole New Testament to life for young students, it is useful to organize a "Chronological New Testament"—al-

the spiritual insight of a later point of view. And thus the Gospel according to St. John falls into place as epilogue to the Fifth Gospel.

The creed should be the grand outline of the sacred studies course. Study of the Old Testament teaches school girls about God the Father and Creator, and prepares for the New. We learn that "the New Testament is latent in the Old; the Old Testament is patent in the New." The second year deals with the fulfillment of the Promise: the years of the Incarnation and the beginning of the Spirit-filled Church; the third, with Church history in the age of the Spirit, and the fourth with the creed itself. Thus not a class period at any level need elapse without emphasis on the tie-in between subject matter and the creed.

In studying the New Testament, always it is the Christ of the creed Whom we see!

the Christ of the Fifth Gospel, the Christ of the school altar. If "I believe" means more in June than it did in September, that is sufficient answer to prayer.

One need not lose heart if in June a student declares, "I must be quite frank and say that I much prefer reading books about the

Bible to the Bible itself." The same girl claims that the lives of modern apostles like Livingstone and Schweitzer make as interesting reading as Acts and the epistles; is she not right? And yet—if there had been no Fifth Gospel—if we had not loosed from Troas?

Fulfillment In Christ

BY BONNELL SPENCER, O.H.C.

5. THE SCAPEGOAT

II. Cor. 5:21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Out of the sanctuary came a man leading a goat. The crowd of worshippers in the outer courts parted wide to let them through. No one wanted to come into any contact with them. For the man was leading the scapegoat into the wilderness.

After the High Priest emerged from the holy of holies on the Day of Atonement, another goat was presented to him. On its head he placed his hands and confessed over it the sins of Israel. Thus it was made the sinbearer. As such it was taken out of the city and cast off a cliff, so that its body would be broken on the rocks below, and there would be no danger of its returning to bring back the load of sin.

The meaning of the ceremony is obvious. It expressed the people's desire to be rid of their sins. But it was equally obvious, to them as to us, that it did not accomplish that desire. No animal could be a real sinbearer. Man, by the very nature of his relationship to God, himself must take the consequences of his sin. For man is created free and responsible, in order that he may choose God or his own volition and thereby respond to God in love. The ability to love depends on the ability to choose, and the reality of the choice depends on man's taking the consequences of it. If man rejects God, as he does in every sin, he must be allowed to go his own way. God is the source of all good. Life without him must be eternal frustration and misery. Yet this is what man chooses when

he sins, and he must either take the consequences of his choice or atone for it.

The difficulty is that fallen man has no way to make reparation. We receive all we have and are from God. If we obey him perfectly, we merely render back to him what he deserves. There is nothing left over to make up for past offences; certainly not to make up for the infinite offense of rejecting God's love. As our Lord told us, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Left to himself, sinful man is lost forever.

But God has not left man to himself. God himself has become Man. Having lived a sinless life, he accepted and endured the consequences of sin. His was an absolutely undeserved punishment freely borne as Man, as a Representative of the human race. He offered his bearing of it on behalf of his brethren in the flesh. It was an infinite act of love capable of atoning for the infinite offense of sin. Since it was not just an act of a man, but of Christ as Representative Man, all men can share in its benefits, if they will unite themselves to him. Thus Christ made himself the Sinbearer.

I can find no passage in the New Testament that clearly draws the analogy between this aspect of the work of Christ and the scapegoat. The reason for this omission, I think, is that one of the prophets anticipated this function of Christ, and the New Testament writers prefer to use that passage. It is the fifty-third chapter of Isaiah, where the

Messiah is portrayed as the Suffering Servant. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

That passage does perfectly express the sin-bearing of Christ. Yet I think the analogy of the scapegoat helps to underline certain aspects for us. The picture of the crowd drawing back from contact with the stricken animal points up our Lord's rejection. The people hailed him as Messiah on Palm Sunday. But when the authorities had apprehended him, they cried in Pilate's courtyard, "Crucify him, crucify him!" As he hung on the cross, they joined the scribes and Pharisees in mocking and jeering at him. Even Peter, the staunch, loyal Peter, had earlier, for fear of the consequences to himself of being associated with him, denied with oaths and curses that he knew him.

Like the scapegoat he was taken outside Jerusalem to die. Why? So that his blood would not defile the holy city. This emphasizes the ignominy of his death, a form of execution reserved by the Romans for the lowest grade of criminal, and one specifically accursed by the Jewish Law. "Cursed is everyone that hangeth on a tree." Thus says St. Paul, "Christ hath redeemed us from the curse of the Law, being made a curse for us."

Finally there were the precautions against any possibility of his return. The door of the sepulchre was sealed and a watch set. They were determined to cast him once for all out of their lives. This was not, of course, because they consciously looked upon him as the Sinbearer. They had not solemnly laid their sins on his head. They inflicted them on his body. They rejected him because he would not conform to their sinful society, fit in with their selfish schemes. He got in their way; so they eliminated him. This, however, is but to say that he was the true

Scapegoat, who willingly shouldered the burden of their sins, not a poor, dumb animal to whom they were ceremonially transferred. He really accepted and bore the consequences of sin. So he could actually take them away...

But his sinbearing did not consist merely of the rejection by men and the suffering of the cross. There was a darker moment still, when God himself "laid on him the iniquity of us all." The worst consequence of sin is the loss of God. Our Lord, the sinless One, shared even that with us. In his dying human nature, he experienced the withdrawal of the divine Presence. "My God, my God, why hast thou forsaken me?" Here his identification with the sinner was complete. But he answered this darkness with a triumphant act of faith. God seemed to have abandoned him. Yet our Lord believed him still to be at hand, still able to hear and heed his broken cry, as he addressed him, "My God, my God."

All this our Lord bore, not instead of us, but on our behalf. He bore the consequences of sin which we could not have borne and been saved. He made the infinite human act of reparation, of which we finite sinners were incapable. But he acted as our Representative. He expects us to unite ourselves with him and bear some small part of the load. We must take up our cross and follow him.

In doing this, however, we have the assurance of his sympathetic help. He has been through it all, and much more, before us. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He knows, not only by divine omniscience, but from human experience, what we are up against. He has fought, suffered from, and triumphed over the world, the flesh and the devil. He can repeat his victory in us. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." We have yet no concept of what reserves of strength are available to us in him. For we have been yielding to temptation long before it has reached its full power. We "have not yet resisted unto blood, striving against sin." We can so resist. In the end, we must so resist if we remain faithful to him.



Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

—Hebrews 12:13

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The need will be great. For we must identify ourselves with him who identified himself with us. Our Lord "suffered without the gate." "The disciple is not above his master." We must "go forth, therefore, unto him without the camp, bearing his reproach." Let us not fool ourselves. The world will not like us, if we follow Christ. He himself warned us of that. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you . . . In the world ye shall have

tribulation." But then he assures us, "Be of good cheer; I have overcome the world."

"If ye were of the world, the world would love his own." Does that give us pause? We Episcopalians have a pretty easy time of it. We are respectable and respected. The world thinks well of us. Is it enough to be merely a good Episcopalian? Or are we "called to be saints?" Our Lord can make us saints through the Episcopal Church. All we have to do is to take seriously its doctrine, discipline and worship as set forth in the Book of Common Prayer.

That means, however, an honest penitence whereby we really face up to and confess our sins. It means regular Sunday worship. It means self-discipline, like the fasting and abstinence required by the fine print in the front of the Prayer Book, which nobody reads. It means sacrificial giving, till it really hurts. It means growth in the ways of prayer, finding time for and learning the techniques of its higher forms. It means dedicating our lives to God's will, whatever the cost. And the cost will be high.

The world will not like us if we do this. It will laugh at us for being fools for Christ's sake. It may begin to hate us as it hated him. Our relatives and friends will try to dissuade us. "You are throwing your life away," they will say. Even the good Episcopalians will be offended. They will call us peculiar. For as we well know, you do not have to do all that to be a good Episcopalian. But you do have to do it to be a saint. And that is the only way to union with Christ. For heaven is not a haven for good Episcopalians. It is the Communion of Saints.



Body And Mind -- Complete Man

BY TEVIS ROWAN

In this day of psychological enlightenment, terms dealing with the study and treatment of the mind are found in almost colloquial usage. "Complex," "phobia" and "fixation" are words which are making their way very substantially into the speech of everyday man and woman. Perhaps we, as average laymen, frequently misapply language of the psychiatrist, but we at least show some signs of correctly applying our intellectual curiosities when we are interested in the workings of the human mind. Mental conflicts and psychological entanglements are certainly a prevalent medical and social problem today. More and more frequently are criminal acts being attributed to mental disorders, the act of violence described as a manifestation of conflict within.

However, history has shown some evidence of a reaction following a major shift in thinking. With this relatively new era of psychologically informed people, the shift to the extreme is underway. Emphasis is being placed unproportionately upon the mind—in the form of a new popular theory. The theory says, "We mustn't frustrate our natural desires." This is supposed to allow for free self-expression. Naturally, the idea is bound to encounter some opposition when it finds itself against Christian thinking. Christianity, as well as valid psychiatry, will deny the soundness of unbounded self-expression and will advocate the proper channeling of energies. Such frustration-conscious people, however, show evidence of a great void in their thinking—denial of the fact that human beings are made up of body, mind and soul.

The great advances in medicine over the years have given us longer life expectancies and heretofore incurable diseases have been brought increasingly under control. Now in this era of psychological progress, we are becoming more and more aware of our mental capacities and have a clearer insight into our own problems. Why is the third and most important element in the makeup of man left out? If we build and strengthen the body of man, study and advance his mind but omit the development of his soul, where is the permanence of health in a two-thirds healthy man?

Body, mind and soul are inseparable. But the soul must be given priority since, by its very nature, it transcends body and mind. All the current fuss about "frustration of natural desires" gives one pause to think: what about the frustration of the soul? What about its natural desires? The soul that was created to love and worship God must surely suffer intolerable frustrations when it rarely finds itself before an altar, is seldom given to deep, selfless love and only occasionally permitted to partake of the Bread of Life—it own greatest natural desire.

When man's body is employed in the service of God, when his mental energies are allowed the pursuit of Truth (God), and his soul is nourished and thereby strengthened—it is then that man is complete and most nearly reflects the image of his Creator. It is then that we are least likely to find frustrations lurking within; there will be no room for them in the wholeness of body, mind and soul.

My Journey To The United States

BY FESTUS HALAY

This is how it all began.

After the High Mass one Sunday morning, during the two weeks vacation in July 1954, Father Atkinson met me on the bal-

cony of St. Augustine's High School dormitory and asked me if I would like to go to America and study medicine after I finished high school. He told me the reason he ask-

was that I had stated in an English composition that I would like to be a doctor. He told me that if I went, it would take a very long time before I would come back to Bolahun. It would be necessary to attend college and medical school. He said he would write about me to a friend who had asked to help a boy from Bolahun. I told him that I indeed wanted to go to America. Who would have refused such an opportunity?

For the rest of that day my mind was filled with joy at the thought of going to America, the beautiful things I would see, the chance to study, and many other things. Even though I spent this day working hard in the bush, I did not feel hungry or tired. I believe hunger and fatigue come to a person only when his mind is empty.

Just before Easter of 1955 the Father Superior sent for Father Atkinson to return to America right after Easter. I was worried because I thought that this would hinder my plans. Father Atkinson assured me that it would be easier for him to work out the details in America than in Bolahun. He also said that Father Parsell, the Prior of the Mission, had already given his consent and some suggestions.

Having experienced the power of prayer several times, I prayed for Father Atkinson's success. Each time I knelt down it was the first thing I prayed for—disregarding what Caesar said, that what concerns us must be attended to last.

In September 1955, he wrote me and said that everything had been arranged and that I should start packing my luggage for America. My heart leaped up with gladness, and I felt the flow of joy through myself. He later wrote me and said that I would not be going to Wichita as had been planned—although the parish there is still doing a lot for me—but I should attend the University of Bridgeport.

Father Parsell arranged that I should come in June with Mr. Elliott Giffin, who is an experienced traveller. I was very glad that Father did so, because Elliott was an indispensable companion. Meanwhile I taught in the eighth grade and later the Father Prior helped me to get the necessary



FESTUS HALAY

documents for my travel and stay in the United States.

On June 4, I left Bolahun in a sad and happy mood. I was so sorry that I could not control myself and I shed tears. I was sad because I was going away from my friends, sisters, brothers, my dear parents, and my beloved Africa for a very long time. On the other hand, I was happy because I knew that what I was going to study would later be beneficial to those I left behind.

Elliott and I travelled by the Mission jeep from Bolahun to Pendembu; Father Taylor drove us. Then we took the train to Freetown—my first train ride. While we were on the train, I noticed that this part of Sierra Leone was not as hilly as the hinterland of Liberia. I also noticed that the farm kitchens (shelters built on farms for protection against rain and sun) were different from ours and that even the palm trees were taller and had thinner trunks than those in our area. By the time we reached Songo, the second station before Freetown, it was very dark and raining. Mr. Bloor met us there with his car and we were thoroughly soaked transferring our luggage into the car. We were quite happy to leave the train because we reached Freetown two hours before the train did.

We spent five days in Freetown where we stayed at the City Hotel and did some shopping for the Mission and ourselves. We also got our tickets for the ship. Every day we had *wingi chop* (European food). We did not have any rice even though we were still in Africa.

We left Freetown on June 9, for England, traveling on the *Apapa*. This was also my first time aboard a ship. I stood on the deck to have my last look at Africa. As our ship sailed away and the silhouette of Africa began to merge into the horizon, I quietly said to myself:

*"Africa, when shall I see you again?
When shall I see your cover cloth,
The evergreens of the Tropics?
When, beloved, shall I bathe
In your moon's silver water?
When again will these, my eyes,
See your golden, lovely sunsets?
When will they see the brilliant,
Diamond specks of your night sky?
When will my nose breathe
The free air of your land?
When will these ears enjoy
Your sweet songs again?
When will this mouth use
One of your divers tongues?
When will these hands unrobe
And robe you again?
When will your perpetual sun,
Warm me again?"*

God, do let it not be too long!

About the end of this monologue the outline of Africa could not be seen any more.

Our ship called at Las Palmas, the capital of the Canary Islands. We went ashore, saw the Cathedral, and went into Columbus' House. Among the many interesting things that we saw in this house were: the statue of St. Anne before which it is said that Columbus prayed; a beautiful Gothic well; many models of statues, tools, furniture and paintings of ancient people. We paid one shilling to see all these things. It would be well worth more. The inhabitants of Las Palmas are dark complexioned people, though white. The boys dress in shorts and the men and women dress like *wingis* (Europeans). We saw date palms along the streets and beautiful

flowers near some of the houses. I think Las Palmas is a little Spain.

We reached Liverpool on June 18. I did not enjoy the latter part of this trip because I was seasick. At the time we reached Liverpool, it was raining and so cold that my fingers nearly froze. I wondered whether it was winter instead of summer. This made me long for Africa.

We went to Malvern Link where the Sisters of the Holy Name have their Mother House. The sisters, especially those who have been to Bolahun, were very glad to see us. They asked about Bolahun and many of their friends. Sister Christian had arranged for us to stay with a lady who cooked ride for us at every meal. She really made us feel at home. The sisters have a very beautiful and lovely chapel. Elliott and I were given the privilege of serving there. We attended Vespers the first evening. It was orderly and solemn that the presence of Christ Himself could be felt.

I love the lawns and the beautiful flowers in front of the houses of the English people. I also really love the English countryside and Malvern Hills.

When Elliott and I walked through a town in England, the children and sometimes the grown-ups stared at me, just as the children and men do to a white person in a native town in Africa. It made me feel that some of them have never seen a black person.

We went to Stratford-on-Avon and visited Shakespeare's birthplace and saw *Othello*. Some of the other places we visited were Oxford, where we saw most of the Colleges; Canterbury, where we saw Canterbury Cathedral, the place where St. Thomas Beckett was killed; St. Martin's Church, the oldest in England; and the House of Blackfriars. In London we visited Westminster Abbey, Buckingham Palace, Houses of Parliament, Trafalgar Square, Madame Tousaud's and the Tower. England is a historic and very lovely country.

We left Southampton for the United States on June 30, traveling on the *Ryndam*. I was sea-sick only at the beginning of this trip when we were crossing the rough and terrible Irish Sea. I enjoyed the rest of the trip.



CHAPEL OF THE COMMUNITY OF THE HOLY NAME
MALVERN LINK

The stewards on board, especially our dining room steward, took very diligent care of us. I proved a better sailor this time.

When we reached New York on July 9, Fr. Atkinson and Mrs. Sanchez (the mother of Miss Lu, our Mission Secretary) met us on the pier and gave us a very warm welcome. Mrs. Sanchez is famous for going out to see people. She gave us dinner and I saw my first television program in her home.

Father Atkinson drove us around New York sightseeing. Although it was raining and a little bit foggy, he did point out some of the important buildings and places—such as the Empire State Building, the U. N. Headquarters, and Times Square. We went through the Cathedral of St. John the Divine. Some of the things that impressed me about New York are the sky-scrappers (I

think they really scrape the sky), the numerous cars, the great number of black people, and the fast movement of people and vehicles. The cars, subways, the trains, and even the tug boats seem to move much faster than anywhere else.

We drove on to the Mother House at West Park where the fathers welcomed us most heartily. Those who had been in Liberia asked about their old friends. I had a busy time trying to answer questions.

On July 19, the Father Superior, Father Atkinson and I went to the Metropolitan Museum and the Museum of Natural History. I was able to see many of the things which I had studied about in school. As soon as I came, Father Atkinson and the Novices began to teach me the names of some of the American foods, flowers, trees, and

different kinds of vehicles. I wish some of the students from Bolahun could be here to see all the things I have been seeing. It makes a great difference to be able to see the things that one only reads about.

One of the things that has deeply struck me about the fathers and brothers is the way they humble themselves. Men like Father Hawkins, who was the first one to go to Africa and start the Bolahun Mission; Father Whittemore, who was once Prior of the Mission and twice Superior of the Order; Father Bessom, who has spent about 15 years in Africa and was one of my high school teachers; and Father Atkinson, who was my principal, wait on me at table and serve me very happily. Or men like Father Kroll, who was Prior

of the Mission when I was a child and is now Superior of the Order; and Father Gill, who has spent several years working in Bolahun to sweep the stairways on which I walk to and from my room everyday. I cannot imagine why they come down so low to do these things for me who am nothing but a little boy.

I am most grateful to God for a safe journey across the Atlantic. I am also very thankful to Father Atkinson, the other members of the Order, and all who have contributed so much toward my education and for all they have done for me. May God bless them and make me not disappoint them during my stay in this country.

St. Theodore The Studite, "Defender of Images"

BY HOWARD SPENCER HANE

It has been said that the monasteries and the monks are the backbone of the Church. Certainly there is ample evidence throughout Christian history that it was the monastic communities that were the centres of education and scholarship and which preserved to subsequent generations the riches of the past. We have only to cite the role of the monks during the Dark Ages who preserved so carefully and faithfully the glories of the ancient world and of the early Church during the onslaughts of the barbarians. But perhaps one of the most glorious gems in the many-studded crown of monasticism is the gem of orthodoxy which the monks so carefully guarded even when prelates, secular clergy and civil authorities neglected orthodoxy or even became apostate. Perhaps one of the most outstanding of these monks, and yet one who is quite unfamiliar to most people, was Theodore, a monk at the monastery of Studium.

Before examining something of the life and contribution of St. Theodore the Studite, it would be well for us to have some understanding of the era in which he lived.

The monastic communities of the Church which had flourished so abundantly after the fourth century of the Christian era sustained a great setback and serious losses in the eighth century. Monophysitism had already taken hold of the monasteries in Egypt, the cradle of the monastic life. In Syria the monks had practically been taxed out of existence by their Islamic lords or perished at the hands of desert brigands. Within the Eastern Empire of the Byzantine Emperors the monks were continuously attacked by iconoclast emperors who hoped to eliminate this potent force in empire life either by ridicule, violence or heavy taxation. They were specifically attacked because they defended the use of images, and in spite of all hardships imposed upon them by imperial authority, many of the monks fought for their cause bravely and saw the triumph of their cause under the Empress Irene, during whose reign many monasteries were built in the Empire than ever before. A second period of persecution took place between the years 814-842 when again the orthodoxy of the monks won out. By their willingness to suffer hardship, exil-



VIRGIN AND CHILD

privations, persecution and even death, these monks of the eighth century preserved and safeguarded one of the most sacred heritages of Christendom. The monks were the champions of orthodox Christianity even in the face of an episcopate which was readily and willingly subservient to the emperor's fancies and who had little or no scruples about trampling under foot Christian principles. The episcopate invoked the principle of dispensations to an unreasonable degree, even where there was no grave necessity and in cases that did not permit dispensation, such as doctrinal matters. Under this pretext of *oikonomia* (dispensation) the episcopate felt that all manner of compromise and accommodation of principle was justified. Opposed to this episcopate which had become so involved in caesaropapism, the monks stood fast for the absolute rights of truth, the Church and her traditions. With the victory of the "religious" over the "secular" came a justifiable pride on the part of the monks which made them more conscious of their duty to openly resist invasions on the rights of God, whether they be from the most powerful of eastern prelates or from the Emperor himself. Typical of these proud and fiery monks living at the end of the eighth century in the Byzantine empire was Theodore of Studium.

Theodore was born in Constantinople in 759 into a rich and very devout Christian family. In 781 at the request of an uncle, Plato, abbot of the monastery of Saccudion, Theodore gave all of his wealth to the poor and entered this monastery which had been one of the family estates. It was here that he was trained for the religious life by his uncle and here ordained a priest in about 787 or 788. Not too long after this date, Theodore took the place of his abbot-uncle who had become ill and incapacitated, and thus he became abbot of what was by now a flourishing monastery. When he became abbot he began to enter into the religious affairs of the empire. He felt that the reigning patriarch Tarasius (784-806) was making too many concessions in his attempts to be conciliatory, and would approve of the Council of 797 only after he was certain that it had been recognized by the Bishop of Rome.

Theodore first tasted imperial wrath when he was exiled to Thessalonika for his unbending opposition to the divorce of the Emperor Constantine VI from his wife in order that he might marry another woman. Theodore appealed to the Bishop of Rome from his exile, but the latter, though he praised the constancy of Theodore, could do nothing to help him. His exile terminated in 797 with the return of the Empress Irene. At this point Theodore was out of communion with the patriarch Tarasius, because the patriarch had taken no action against the priest who had blessed this adulterous marriage, but when the patriarch finally excommunicated this priest, Theodore was reconciled. Now he was not only reconciled to Tarasius but also received from him in 798 the abbacy of the ancient Studium monastery in Constantinople which dated back to the fifth century. Theodore transferred his whole community at Saccudion, which was now insecure because of frequent Moslem raids, to Studium. Under the direction of Theodore, Studium soon became the outstanding religious community in Constantinople and numbered up to a thousand monks. With this prime importance of Studium, the abbot became one of the leading ecclesiastics in the Empire. There were periods in which the monks of

Studium were in opposition to the patriarchs of Constantinople and finally in a synod (809) the community was disbanded. The monks appealed to the Pope of Rome who commiserated with them, but again found himself unable to render assistance. However, their period of suspension was short, for in 811 the patriarch Nicephorus withdrew his censures and Theodore and his monks returned to the monastery. Soon we find this very same patriarch who had censured the community became with them one of the champions of orthodoxy against renewed attacks on the use of images.

In 814, the reigning emperor, Leo V the Armenian, renewed the iconoclastic policy of Leo III, the Isaurian. The emperor tried to win over the patriarch Nicephorus, but the latter chose exile rather than to forsake orthodoxy. No doubt the patriarch was greatly influenced by the undaunted adversary of iconoclasm, his adviser and great abbot, Theodore of Studium. Nor did the abbot lack the courage of his convictions for he organized a great demonstration in Constantinople against imperial policy by means of a great procession of monks bearing icons to the number of about a thousand, going through the streets of the imperial capital. The Emperor answered this attack by exiling Theodore. But exile was not to silence or curtail

the activities and opposition of Theodore. During this period, his letters which are extant, reveal how active he was in keeping up the courage of his monks. Again there was correspondence between Theodore and the Popes in Rome, but they were unable to do nothing except give moral encouragement. Leo was succeeded by a more tolerant emperor, Michael the Stammerer, who released the orthodox from prisons and recalled the exiles. Theodore thus returned from his exile in Smyrna and settled near Constantinople, but was unable to return to Studium which had been destroyed by apostate monks. Theodore, by means of participation in a conference between the bishops and the Emperor Michael, and through direct correspondence with the Emperor, tried to restore the use of images and the rights of orthodoxy, and to restore union with the see of Rome, but to no avail.

Theodore died in Nicomedia on November 11th, 826. One of the last counsels which he gave to his monks reveals the character of Theodore: "Always be ready; never allow the civil power to be judge in doctrinal matters; have no meetings with heretics; resist until death."

In the twentieth century this iconoclastic controversy which raged during the eighth century perhaps seems very remote and of little importance to us. We cannot conceive of civil and ecclesiastical authorities engaged in open hostilities over icons, statues, crucifixes and the like. And yet, it is not as remote as we might like to think. Down through the history of the Church there have been iconoclasts, and as recent as Victorian England's clergy were harassed by the civil authorities for introducing images into churches, and even today images are frowned upon and prohibited by canonical legislation in one of the provinces of the Anglican Communion. Let us then examine some of the thinking involved in this eighth century controversy.

We must not confuse the veneration of images with the USE of images in church where they may be used either to ornament the fabric, or as a means of instructing the faithful or as instruments to increase their piety. Certainly in twentieth century eccl-



RUSSIAN ICON
Moscow School — 17 CENTURY

astical life we have ample evidence in the revival of liturgical interest and expression in Protestantism where very frequently images are used either in the form of statuary or stained glass for decorative purposes. This constitutes the USE of images but certainly not their veneration. Veneration goes much further and deeper and implies an external homage given to these images. Iconoclasts have sometimes protested against the USE of images but have always attacked the veneration of images. The defenders of images have energetically maintained that images should be used and venerated but have not maintained that they are essential to the Faith. However as is often the case, this iconoclastic crisis in the eighth century was but a means of attacking all religion. The iconoclasts accused the Church of indulging in idolatry and corrupting the Faith. Many of the ecclesiastics did not realize the full implications of this attack and sought moderation or agreement with the civil authority and thus defected from orthodoxy. It was left to the monks to be the defenders of the Faith.

Images had been in general use during the first seven centuries of Christian history, and there had been just occasional and feeble protests of real or possible abuses with images. Monophysitism by its tendency to merge Christ's human nature with His divine nature had given some impetus to this feeble opposition. But the iconoclast crisis was really brought about by forces alien to Christianity, according to a leading Byzantine scholar, J. Pargoire, who cites the Jews, by reason of their traditional objection to any human representation, and the various sectarian groups existing within the Empire. From without, the Church faced the equally strong pressure from Islam. In addition to these forces, the Emperor, Leo the Isaurian, had adopted a policy to reorganize the Empire from a religious as well as administrative and political viewpoint. He felt that he had to suppress monachism in order that his economic and agrarian policies might succeed; the monastic institutions constituted too large a landholding bloc in the Empire and thus placed too heavy a burden on the



ST. PAUL
Moscow School — 15 Century

economic life. But his attacks on the monks failed and instead of uniting the Empire disrupted it for better than a century.

The iconoclastic period lasts from 725 to 820 with a brief return of orthodoxy during the reign of the Empress Irene and at the time of the second Council of Nicea, the seventh ecumenical council, in 787.

DOCTRINAL NOTIONS CONCERNING IMAGES

The numerous clashes between the eastern and western Church have always been due to a very real divergency of viewpoint, frequently arising out of a misunderstanding of the terms used by both sides. These clashes can be avoided by an understanding of the place that the veneration of images holds in the east and in the west.

EASTERN THOUGHT REGARDING THE VENERATION OF IMAGES

The great theologians of the Eastern Church in practice have distinguished three kinds of veneration. Firstly, an absolute worship or veneration (*latraria*) which is due to God alone, Who is worshipped for Himself because of His infinite perfection. Secondly, a partly relative veneration which is paid to the saints, who derive their perfection from God, yet in some degree, by their knowledge and love, have made perfection their own and have assimilated perfection. This kind of worship is referred to as

dulia, service, or *Timé*, honour. And thirdly, a wholly relative veneration which is paid to the objects or images which have received all of their perfection from a source other than themselves, and possess it only materially, yet none the less truly or really. This worship is referred to as *proskynesis*, veneration, literally adoration.

All of these terms, *latria*, *dulia*, *timé*, or *proskynesis* may be applied to the worship of God, but *latria* is reserved to Him alone. To the saints are given *dulia*; to the images only honour. *Proskynesis* means not only the worship of *latria*, but also worship (worth-ship) and corresponds more closely to our English word "veneration."

To a certain extent the veneration of saints and of images is similar, as a relative veneration is paid to both saints and images; in reality, the veneration paid to images is far inferior, since it is chiefly an exterior veneration of honour. All these sacred though lifeless objects are given merely a secondary or relative veneration. They receive veneration because of their prototype, God or the saints, which prototype is really the object of the veneration. Hence man kisses or kneels before an image giving reverence to the prototype of the image. Often God has rewarded such piety or devotion by granting extraordinary favours. To be sure caution must be observed so that powers are not ascribed to an icon which are due only to the prototype. There is evidence in the works of Theodore the Studite that he approved of a certain man, John, making an image of St. Demetrios, the god-father of his son. (Migne's PATROLOGIA GRAECA 99, 962-963). Certainly the practice of veneration itself did not have to be abolished in order to curb such abuses as this. One must not let the pious excesses of the faithful disturb the fruitful devotional practices of others.

WESTERN THOUGHT ON THE VENERATION OF IMAGES

The veneration of images has never attained the prominent place in the devotional life of the Western Church that it has in the Eastern Church. Likewise the formal distinction on the kind of veneration has never become as refined, but comprises only two

degrees, *latria* or adoration being the veneration given to God; and *dulia*, the veneration which is paid to saints. *Hyperdulia* is not another degree of veneration, rather a kind of *dulia*. *Latria* may also be considered as *absolute* and *dulia* *relative* according to western thought. Yet, since the saints achieve their perfection from God, a veneration, though of an inferior type to that given to God alone, is justified for the saints themselves and personally directed to them. Hence this veneration which the saints receive personally by reason of this virtue to which they have attained through God's grace may be termed *absolute*. It is *absolute* veneration in distinction to the *relative* veneration paid to their images or representations. This is based on the way in which the images of God or the saints are venerated, for it is not they which are venerated but those whom they represent, God or the saints; it is they who are venerated in reality. Hence, images of God or the saints for the western Christian are merely intermediaries to veneration of their prototypes, an accessory form of the veneration of God and the saints, or a purely relative form of veneration.

There is a further divergency of expression of veneration between the eastern and western Church. The eastern Christians never gives adoration (*latria*) to the image



OUR LADY KONEVSKY
Moscow School — 1560-1580
From the Winter Palace

of God or of Christ, while western theologians, particularly St. Thomas Aquinas, call that honour or veneration which is paid to relics of the True Cross, to the images and statues of Christ, and every religious image which represents the Divinity, adoration. (Vide: Sum. theol. IIIa, q.xv, a.3). The western theologian reasons that we render homage to the person by means of the image. Yet despite the divergencies of expression between eastern and western theologians, there is agreement in principle in the veneration of images.

We might well conclude by quoting a passage from the decree of the second Council of Nicea (787) which based its judgement on the eastern viewpoint when it condemned Iconoclasts. Iconoclasm was more prevalent in the east than in the west and since the accusation of idolatry had been made against those who venerated images, the Council stressed the inferior nature of this veneration.

"We define with all certainty and care, that both the figure of the sacred and life-giving Cross, as also the venerable and holy images..., are to be restored...that is to say, the images of our Lord God and Saviour Jesus Christ, our immaculate Lady the holy Mother of God, of the honourable angels and all saints and holy men. For as often as they are seen in their pictorial representations, people who look at them are ardently lifted up to the memory and love of the originals and induced to give them respect and worshipful honour, but not real adoration which is due only to the Divine Nature according to our Faith. So that offerings of incense and lights are to be given to these as to the figures of the sacred Cross, to the Holy Gospel Books, and other sacred objects in order to do them honour, as was the pious custom of ancient times. For honour to an image passes on to its prototype; he who worships an image worships the reality of him who is painted on it."

St Theodore the Studite taught the same doctrine as set forth by the ecumenical coun-

cil and the eastern Fathers. V. Grumel has admirably summed up his teaching in his "L'iconologie de S. Théodore Studite" as follows:

"Since the image represents the prototype, the image must also be honoured; hence 1. the lawfulness of proskynesis of the image. Since the image does not possess its own personality, there being but one person both for the image and its prototype, there is not a double proskynesis but one only; hence 2. the singleness and identity of the proskynesis of the image and its prototype. Lastly, since the image has not the same essence as its prototype, but merely bears it some resemblance, the proskynesis is not referred to the image and its prototype in the same degree; hence 3. a single proskynesis attains two objects diversely and gives rise to a diversity of terms. The proskynesis is not referred directly to the image as possessing its own substance, but insomuch as it bears a resemblance to its prototype, and is consequently termed, and is relative. Inasmuch as the proskynesis refers to Christ Himself and attains His Divine substance it is called, and is, a veneration of *latria*."

It should thus be obvious to us that the battles which St. Theodore and his monks and the other defenders of orthodoxy waged in the eighth century clarified for the whole Church the position of images in the life of the faithful. It should be further obvious that the present day iconoclasts, and they are indeed many, respectable and influential, are virtually ignorant of the place of images in the worship-life of the Christian community and of the veneration that ought to be paid to them. They are something more than furnishings used by the "ecclesiastical interior decorator" and ought to be respected as such. Well might we paraphrase the thinking of these early Fathers by saying, he who is disrespectful of the images of our Blessed Lord, His Holy Mother, and of the saints, the same is disrespectful of those they represent. The image participates in the veneration paid to the prototype.

Book Reviews

BY SYDNEY ATKINSON, O.H.C.

CORPUS CHRISTI, Essays on the Church and the Eucharist, by E. L. Mascall. (Longmans: New York, 1955) pp. xii + 188. Cloth. \$2.50.

Within the covers of this rather small book there is a wealth of stimulating material. It contains a brilliant presentation of the sacramental principle and from this follows the

author's carefully worked out conclusions on the nature of the Church and the Mass—important thought-provoking material for all those interested in Church union proposals. Chapter Three on the Eucharistic Canon gives an excellent resumé of the four-action shape of the liturgy as presented some years ago by the late Dom Gregory Dix, O.S.B. Dr. Mascall also gives penetrating analyses of the theories of scholars such as de la Taille, Vonier, Masure and Gore.

The last two chapters on 'Private Masses' and 'Adoration' and 'Benediction' are bound to be the most controversial. They are written from the extreme Anglo-Catholic position and ought to be read by all, if only to clear one's own thinking. Whether you will agree with Dr. Mascall remains to be seen! I was much amused by, but very glad to see, a parenthesis on page 159: "It is sometimes important to remember that professed religious are not by any means always 'advanced' in their churchmanship."

Considering all the discussions on unity and liturgy these days, this is a book which simply must not be missed.

HOW TO READ THE BIBLE, by *Frederick C. Grant, D.D.* (Morehouse-Gorham: New York, 1956) pp. 168. Cloth. \$2.50.

The outstanding feature of this book is its practicality. It sets out to tell you how to read the Bible and does just that. Dr. Grant is an authoritative scholar, but nowhere does he oppress the reader with learned erudition. For instance there are very practical hints given on how to read the actual words and phrases of scripture—something that is sadly needed these days. Just enough scholarship is introduced to give one a good background and then the various sections of the Bible are dealt with: their purpose, compilation, style, content, etc. But, while attending to the writings themselves, one is always conscious of the Person to whom we are to be led. And the author constantly emphasizes that the Bible is the Church's book and must be read in that milieu. The last chapter provides an excellent bibliography.

As this is the fifth annual "Bishop of New York Book" Bishop Donegan has contributed a fitting foreword.

THE CHURCH OF YOUR CHOICE, by *J. G. McCausland, S.S.J.E.* (The Art Department SSJE: Bracebridge, 1954) pp. 84. Paper. 50c.

Father McCausland has given us a very handy booklet of reference on all the major and minor Christian groups. He is very fair in his presentation and, where possible, quotes from the formularies of the group under consideration.

THE CRITICAL YEARS: THE RE-CONSTITUTION OF THE ANGLICAN CHURCH IN THE UNITED STATES OF AMERICA: 1780-1789, by *Clara O. Loveland*. (Greenwich: The Seabury Press, 1956) pp. vi + 311. Cloth. \$3.50.

In this day and generation it is difficult for the vast majority of Episcopalians to realize the havoc that was wrought by the American Revolution on the Anglican Church in this country. With the exception of organized parishes and one or two philanthropic societies the entire structure of the Church was smashed by the upheaval. The king was no longer recognized as the temporal head of the Church; there was no bishop to superintend, ordain and confirm; there were no dioceses with their organization; funds for the support of the clergy were cut off; where there was provision for local support of these clergy, politicians and non-Episcopalians saw to it that glebes and endowments were confiscated (except in a few notable cases); and many clergy thinking themselves honor bound by their ordination vows could no longer officiate for their congregations. Despite the desperate situation it was possible for the remnants to organize themselves and bring to life a body which had living continuity with the past and yet was adapted to the altered situation in a republic.

Primarily the credit for this accomplishment must go to William White of Philadelphia who, by the exercise of great statesmanship and patience, was able to bring the fragments together in less than ten years. In this work the first Bishop of Pennsylvania was assisted by other able men, both clerical and lay, but to him must be ascribed the honor of having done the skillful work of bringing the conflicting parties into harmonious working agreement.

He had to deal with a group almost Presbyterian in policy who had become used to operating under a parochial system for generations. This party was strongest in the South, and was dominated by laymen who were reluctant to risk having their liberties curtailed by the introduction of bishops. At the other extreme was the ecclesiastical party centering in Connecticut, but with supporters in New York and Massachusetts, who took the position: "no bishop, no Church." In between was a large group holding to an intermediate position.

This book is a careful exposition of how conflicting interests stirred American Episcopalians until finally at the second session of General Convention, 1789, the Connecticut delegation with Seabury their bishop entered into union with the rest of the Church. The triumph of diplomatic accomplishment (and Christian charity) came at the consecration of Bishop Claggett of Maryland, when the two episcopal antagonists, Provoost and Seabury, joined with White and Madison to unite the Scottish and English successions.

Dr. Loveland has performed a work which deserves considerable praise. It is not easy to follow the devious currents of ecclesiastical waters during this period, but the writer has given an unusually lucid account. Although we have been spared some of the unedifying episodes which occurred during the course of the various negotiations between parties, it would have made the work more lively had the author included some of the more personal touches concerning the chief actors. Despite its scholarship the book remains somewhat pedestrian.

Errors appear to be few in number, but several should be mentioned. Note 13 on page 255 refers to the consecration of Bishop Claggett. The date for this is given as 1789, when in fact it was not accomplished until 1792. In the bibliography Bishop Perry's great history is cited wrongly; the first date in the title is not 1785 but 1587.

The preface opens with an unfortunate statement: "In most books on church history, the Church of England in the British Colonies in America becomes, as if by magic, the

Protestant Episcopal Church in the United States of America. No detailed account of the tensions and difficulties in the process has been published." This simply is not true. The great work by Bishop William Stevens Perry, *The History of the American Episcopal Church, 1587-1883* devotes the first 131 pages of the second volume to just this period, and Bishop Perry quoted in full many of the documents upon which Dr. Loveland has had to rely. The reviewer has not counted words, but including information cited in notes, it may be possible that this account is even longer than *The Critical Years*. In three shorter works (the period of reorganization naturally would have to be somewhat compressed) it is obvious that the authors have given an adequate treatment of the period. Manross gives 29 pages, McConnell devotes three chapters (161 pages); Tiffany, two chapters, comprising almost one hundred pages. The facts obviously do not substantiate Dr. Loveland's first two sentences.

The Critical Years is an important contribution to the history of the Episcopal Church. Seabury Press is to be congratulated on its publication for it shows that the authorities who have accepted the manuscript have done so because it will be a contribution to scholarship and not a best seller.

—J. G.

DIALOGUE ON DESTINY, by George W. Barrett and J. V. Langmead Casserley. (Seabury: Greenwich, 1955) pp. 96. Cloth. \$2.25.

This is a reprint of the "dialogue" sermons given by Dr. Barrett and Dr. Casserley last Advent in Trinity Church, New York City, only, in book form, they have been edited as conversations between parish priest and an inquiring layman. But in making this change there has been no loss of punch!

With all the modern sidestepping and failure to face up to the facts of Heaven, Hell and Death, it is refreshing to encounter these traditional, but unusual (!) Advent themes. We publish this review in September hoping that it will lead many to get this book before the Advent season sets in. There is much thought-provoking material in it, even though preachers "boning up" may not prepare the dialogue method in their own churches.

I feel, however, that on page 53, the authors, in their zeal to emphasize the new and risen life in Christ (this italicized sentence stands out boldly: *Christians do not survive death; they are raised from the dead.*), fail to do justice to the traditional doctrine of the immortality of the soul. It may be that the Church has not in so many words affirmed this doctrine (it certainly is implicit), but the fact of continuity of the human person from his life on earth to his risen life must be maintained. This fact remains through the cyclic seven-year material change of the human body while living on earth. One may call this principle of continuity by another name than soul, but that is only begging the question. As a matter of fact, on pages 74 and 75 where purgatory is discussed, I do not see how the authors get away from implying a disembodied soul.

LEE CHRONICLE, by Cazenevo Gardner Lee, Jr.; edited by Dorothy Mills Parker. (New York University Press, September 1956). \$6.50.

Although we have not received a copy of this book, an advance notice of its publication has come our way and we are glad to bring it to the notice of our readers as the editor is one of our contributors. Mrs. Parker edited *The Advent Crown* which appeared in the September 1955 issue of *The Holy Cross Magazine*.

This book should be of great interest to many of our readers as it contains descriptions of early colonial churches and many of its characters played important parts in the history of the Episcopal Church. The Lee family produced almost two dozen priests and bishops of our church and also many figures of national fame.

* * * * *

An envelope containing excellent tracts has come our way. It comes from THE PARISH EDITORIAL SERVICE, Box 634, Beaufort, South Carolina. Two sound and readable tracts are THE SACRAMENTAL PRINCIPLE, by the Rev. Albert A. Chambers (5c) and NOTES FOR A NEW-COMER. The latter is a 27 page booklet costing 15c which provides good reading to put in the hand of one not familiar with Catholic manners and customs.

Then there is a loosely bound collection of thirty BLUE BULLETINS (which cost 3c each with lower rates for larger orders). These BLUE BULLETINS may be used by study groups or as inserts in parish leaflets. Eighteen of them are little meditations on Holy Days and teachings of the Church; four have to do with prayer groups; the remainder pertain particularly to the Woman's Auxiliary. We were much impressed with the meditation material and liked the emphasis on things spiritual for the parish meetings.

THE MEANING OF THE DEAD SEA SCROLLS, by A. Powell Davies, (New American Library: New York, 1955) pp. 144. Paper. 35c.

I just by chance picked this book up one day at a bookstall in a railway station and was very glad to see such a title amongst the "paper backs." I think that all clergy and interested lay people ought to read it for two reasons: it contains a wealth of fine material not easily available elsewhere (certainly not at such a price!); it shows what to beware of.

Let me take the positive side first. The general description of the scrolls and of their finding is well done. The resumé of Jewish history is brilliant and is well worth the 35c alone. But the negative side is one which many pastors have already had to face: the idea that the uniqueness of Jesus has gone by the board because of the Dead Sea Scrolls. This is not borne out by eminent scholars. I would refer you to the article in this issue of the Magazine by Dr. Lowther Clarke and also to the book by Father Graystone which we reviewed in June. We should keep ourselves posted on this subject, if not for our own interest, at least for the sake of the truth-seeking inquirer. Another book on the Dead Sea Scrolls, which promises to be fascinating, written by Father Vermés, is due towards the end of September.

BULLETIN OECUMENIQUE ANGLICAN. A copy of the April issue of this very interesting periodical has just come our way. It is written in French and gives timely articles on the contemporary Anglican scene as well as some with a more historical slant. Included in this issue are articles on pastoral work in South India, the main Anglican sen-

inaries (in England), Australia praying for Christian unity (contributed by Fr. Hebert, S.S.M.), housing problems in London, and the Princess Margaret and the Archbishop. Each copy runs 25 pages; it costs 80c per year; may be obtained in this country from the Rev. B. Porter, Nashotah House, Nashotah, Wisc.

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We receive a great many letters from people who are bothered by Romish claims and charges against our Church and Orders, not least from young people who have gone away to college. They ask for books and tracts which deal with this sort of thing and I thought it might be well to publish such a list here. The following are helpful, but I am sorry I cannot give the price in every case. However, the number of pages will indicate whether it is a full sized book or a tract and so be some lead as to cost.

APOSTOLIC SUCCESSION AT THE BAR OF MODERN SCHOLARSHIP, by *Felix Cirlot*. (Holy Cross: West Park, 1946) pp. 77. Paper. 50c.

A closely argued evaluation of the problems raised by modern critics as to the validity of apostolic succession. Aimed more at liberals than at Romanists.

THE QUESTION OF ANGLICAN ORDERS, by *Dom Gregory Dix, O.S.B.* (Dacre Press: London, 1945) Paper. pp. 93.

Produced in the war years in the form of letters to a young man bothered with "Roman fever." A most helpful presentation. Of course, when Dom Gregory makes the claim that the Church of England has never accepted non-episcopally ordained ministers, he means officially, according to our formularies. It can be shown historically that there may have been deviations in practice or that the civil law (e.g., in the time of Charles II) may have made provision (with the king's consent) to accept such ministers, but this was not the official voice of the Church.

THE CHURCH OF ROME, by *Richard Janson and Reginald Fuller*. (S.C.M. Press, 1948) pp. 164. Cloth.

A fine setting forth of the positive aspects of the Church of Rome is first fairly given. This book is valuable, not so much for ex-

act facts, as for a good presentation of the *ethos* of Anglicanism and Romanism. The authors re-emphasize the importance of the Eucharist but are rather wobbly on the *esse* of the episcopacy.

INFALLIBLE FALLACIES; an Anglican Reply to Roman Catholic Arguments by some priests of the Anglican Communion. (Morehouse - Gorham: New York, 1953) pp. 32.

This book was commended publicly by the Archbishop of Canterbury when it was brought out. It is good but rather pedestrian. WHY I AM NOT A ROMAN CATHOLIC, by *Kenneth N. Ross*. (Mowbray: London, 1953) pp. 126.

From the pen of the vicar of All Saints' Church, Margaret Street, this is one of the most readable and helpful books on the subject.

THE INFALLIBILITY OF THE CHURCH, by *George Salmon, D.D.*; edited and abridged by *H. F. Woodhouse*. (John Murray: London, 1953) pp. 227. Cloth. \$3.00.

We are certainly indebted to Prof. Woodhouse for making this abridged version of a classic available again. If you want a carefully worked out argument (with more than a touch of humor), get this. I am sure you will chuckle over Keenan's Catechism in which papal infallibility was described by the Roman author as a protestant error (of course, that was before 1870!).

THE PAPACY AND ANGLICAN ORDERS, by *George F. Lewis*. (G.B.R.E.: Toronto, 1955) pp. 38. Paper.

This is an interesting booklet written by a professor of anatomy at the University of Toronto. Since his wife is a Roman Catholic, Lewis began to take instruction in that communion, but was antagonized by some of the claims made against his own church. This led to a private investigation, a better appreciation of Anglicanism, and this book. There is one bit of misleading information, however. He says that Anglican bishops were invited to the Council of Trent, which would make one think that Anglican orders were acknowledged by Rome. Actually, the new Pope in 1561 sent invitations to all the con-

tinental Protestant princes as well as to Queen Elizabeth I. But they all refused (although Philip of Spain asked Elizabeth to send at least a delegation of Marian bishops) as this was the third session and they did not want to accept the conclusions of the first two sessions to which they had not been invited. If the Pope had agreed to starting the whole council afresh, there might have been an opportunity of discussions for reunion in the 16th century.

ANGLICAN ORDERS AND THE PAPAL DECREES OF 1948 ON THE MATTER AND FORM OF HOLY ORDERS, by J. L. C. Dart. (Church Literature Asso-

ciation: London, n.d.) pp. 25. Paper. 9d.

This is one of the best reviews on the whole subject. It is shown how Rome has changed her direction of attack from time to time. In fact, some recent papal legislation contradicts former accusations—a case of being hoist with her own petard!

ANGLICAN MINISTERS ARE CATHOLIC PRIESTS, by Joseph Wittkofski. A pamphlet reprint from *The Living Church*. Milwaukee, Wisc. 3 pp. 10c.

A handy little leaflet written by a former Roman priest. It, however, mentions the invitation to Trent with the same implication mentioned above.

The Order of

As I write this, the annual reports which we have just heard at Chapter are very much in mind. Judging from the many letters which come in day by day asking about our Order, it would seem like a good idea to give a summary of these reports here.

Our annual ten-day retreat, conducted this year by Father Bessom, was held at the end of July. Then came three days of informal meetings when various problems were presented and discussed. This is the only time in the year when we can do this as this is the only time when we are all together. This year all the members of the Order were present except for three men stationed in Liberia and three of the men stationed in Santa Barbara. On the 4th of August we had a Solemn Mass with a corporate communion—Saint Dominic is one of our patrons—and then the annual Chapter of the Order was convened. This was an all day business session.

Our Holy Cross Family is made up of thousands of people stretching across the globe who assist us with their prayers and alms, but in the following report we will be including only those who are bound by Rule to the Order.

The number of Life Professed monks is 26 and there is one under junior vows. There are two Companions. The statistics on our various other groups break down as follows: Oblates of Mount Calvary, 65; Priests Associate, 290; Seminarists Associate, 213;

The Holy Cross

Confraternity of the Love of God, 184; Confraternity of the Christian Life, 1018. This makes the total of those under Rule connected with the Order of the Holy Cross to be 1803. But this does not include the Order of Saint Helena or their Associates.

WEST PARK

The reports from the Mother House showed that 230 appointments (sermon missions, retreats, etc.) had been filled. Thirty six conducted retreats and forty three private retreats were held here. 782 guests had signed the guest book, but this did not include the many guests who were present for the Feast of Corpus Christi or Brother Michael's Profession.

Father Turkington, who is our Assistant Superior and the Father-in-Charge of the Mother House, pointed out that, as we entered the fifty-first year of this house, several major (and costly) improvements had to be made. Almost all the electrical wiring had to be renewed; new tables and flooring were put in the refectory; an electric dish-washer was installed in the pantry (some guests who had got tired of being nabbed for K.P. were responsible for this!); all the guest cells had been refurnished with new beds, tables, bureaus, etc.; and the entrance road was widened and repaved. We are most grateful to the many benefactors who made these most needed changes possible.

--♦ SAINT ANDREW'S ♦--

Father Gunn, the Prior, reported a very satisfactory year at both Saint Michael's Monastery and Saint Andrew's School. The monks were able to fulfill many engagements throughout the southern areas and also provided many retreats and quiet days in the monastery. They also provided regular spiritual ministrations at Saint Mary's Convent and School, Sewanee, and at the local church at Midway. There were 127 students in the school, of whom 116 were in residence. A devoted teaching staff of eleven members under the most capable Headmastership of Father Warren Steele, plus a maintenance staff, made for the smooth running of the whole plant. Outstanding were the reports on our scholarship boys, even though athletics suffered something of an eclipse this past year.

--♦ AFRICAN MISSION ♦--

The threefold program of the Mission—evangelistic, educational and medical—continues to be pushed ahead in the hinterland of Liberia. The primary work of worship is offered daily in the chapels of the monastery and convent and in the Bolahun church. Regular services and instruction are carried to over forty preaching stations with the indispensable help of the corps of native evangelists. Two rather spectacular conversions from Islam were recently reported. Bible translation work is being carried on by Miss Nancy Morris in Kisi; a new *Galafai* (Loma manual of prayers and hymns) has been issued; a Bandi version of St. John's Gospel is now in the process of being printed by the American Bible Society.

There are several on furlough at the moment which leaves only three members of the Order at the monastery, but two new deacons have just arrived. The Community of the Holy Name (England) has a staff of five sisters at their Bolahun Convent. Altogether the foreign staff numbers seventeen.

The enrollment in the schools came to 452 in this past year, with co-education in the 7th and 8th grades and high school. There are two young men attending Cuttington College in Liberia and Festus Halay has come to America to study medicine. We are

happy to report that two of our Cuttington College graduates are now teaching in our Bolahun high school.

St. Joseph's Hospital has had a very busy year. There was a total of 42,309 treatments given which took care of 28,145 out-patients and 496 in-patients. The laboratory conducted 14,555 examinations (anything from worms to leprosy!). And, without a surgeon on hand, 580 operations were performed. Mr. Patrick Siafa, the town chief and expert dresser, can take care of hernias and emergency operations in a most capable manner. Now that Sister Una, C.H.N., who is both a medical doctor and a surgeon, has arrived, we expect great things in this department during the coming year.

But missionary activity is far from being confined to just talking. In order to get in supplies and to keep up the work various new projects had to be put through. One of the major events of the past year was the final linking of Bolahun with the Sierra Leone road system. Now we can bring our materials (food, medicines, building supplies, etc.) right through by jeep without any headloading! Several costly items have resulted: a new jeep and a caterpillar tractor for road maintenance. An electric plant and a water system are in the process of being installed. These will be a great boon especially in the hospital. Up until now (and even yet) many operations had to be performed in the uncertain light of a hurricane lantern or the more brilliant Coleman lamp and all sterilizing had to be done over a wood (smoky!) fire. Water, except for that garnered in the rainy season, had to be toted on heads from wells. A new era; God be praised!

--♦ MOUNT CALVARY ♦--

Our accomodations for retreats in California have been well used this last year according to Prior Spencer's report. As Father Baldwin was the only member present from our western house, he presented this on behalf of the Prior. Sixty-four retreats were conducted by members of the Order and two other retreats were also held at Mount Calvary. There was a total of 292 men attending group retreats and 95 others making individual retreats.

The work away from home covered the whole western area of the continent (U.S.A., Canada and Alaska!) and comprised the following: 25 missions; 52 schools of prayer; a course of Lenten sermons; four retreats, four Quiet Days; eleven sermons; nine talks on the Religious Life; and chaplaincies to convents, conferences and summer camps.

* * * * *

We present this summary with a sense of deep gratitude to God for allowing us to have a share in the work of His Kingdom and we also want to thank our multitudes of supporters who make it all possible. We would especially like to mention the many native co-workers in our African Mission who carry out their various jobs day by day, often suffering ridicule from their pagan companions and yet receiving very little in the way of wages compared with what they could get elsewhere. Do pray for them—and for us!

-♦ AUGUST AT WEST PARK ♦-

When we talk about "retreat weather" here we usually think of terribly oppressive hot days. But this year we were favored with excellent weather during our Long Retreat and Chapter. It was a joy to have so many of our brethren with us again. Most of them left on August 6th to go back to their respective posts and not a few of our men went out to various appointments. It is not possible to give a detailed account of all the doings, but a quick survey shows that Fr. Turkington preached at St. Andrew's, in Poughkeepsie, N. Y.; Fr. Hawkins at St. Andrew's, Plainfield, N. J.; Fr. Harris at St. Mary's-in-the-Field, Valhalla, N. Y.; Fr. Bicknell as chaplain at St. Anne's Camp, Spofford, N. H., and conducting two children's missions in New York City; Fr. Adams attending a conference at Adelynrood, Mass.; and Fr. Gill at St. Mary's, Pittsburg, Pa. The one to go farthest afield was Fr. Terry—he went to England! But we expect him back during September. It just seemed as if he worked up such momentum coming from California that he couldn't stop at the eastern seaboard and kept right on going.

-♦ SEPTEMBER APPOINTMENTS ♦-

Father Superior is assisting at the Conference on the Religious Life being held at the Convent in Newburgh from the 1st to the 3rd, and then he is to make visitations at St. Andrew's and Margaret Hall School, Versailles, Ky., from the 11th to the 20th.

Father Turinkton will also assist at the Religious Life Conference, and will be conducting two retreats: one at the House of the Redeemer in New York City from the 10th to the 13th, and another at Bernardsville, N. J., the 21st to 23rd.

Father Atkinson is to be the special preacher at the Boardwalk Service, Cape May, N. J., September 2nd, and he will conduct the annual priests' retreat at Holy Cross from the 10th to the 14th.

Father Hawkins will be at St. Andrew's Church, Poughkeepsie, N. Y., on the 2nd, and will conduct a Quiet Day at Copake Falls, N. Y., on the 29th.

Father Harris is scheduled to return from Valhalla, N. Y., on the 7th, and will be at St. Andrew's, Poughkeepsie, on the 9th.

Father Adams' conference at Adelynrood ends on the 3rd. He is to give an address to the Society of Dismas on the 15th; conduct the seminarists' retreat at Holy Cross, 17th to 20th; attend a conference of the Society of Saint Stephen from the 26th to the 28th.

-♦ ST. ANDREW'S NOTES ♦-

The monastic establishment of St. Andrew's was present at Holy Cross Monastery for the Long Retreat and Chapter of the Order, held at West Park. Father Besson, the newly acquired member of the staff, gave the Long Retreat. After our rest period there was a return to Tennessee, and the 11th at St. Michael's Monastery was resumed.

St. Andrew's School will open its fifth second academic year on September 3, and a full student body is expected. Father Gunn as Prior will be in charge of the monastery and will direct the work and policy of the School. Father Besson will take the sacramental study courses together with Brother Dominic. Father Stevens will be occupied mostly in preaching missions, conducting retreats and so forth.

An Ordo of Worship and Intercession - September - October 1956

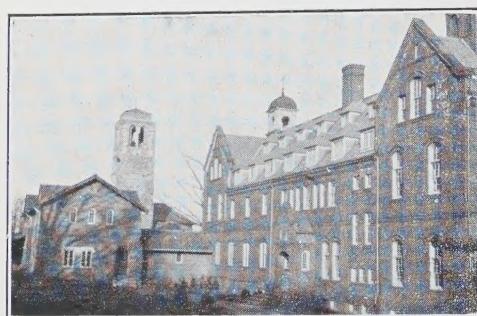
- 16 16th Sunday after Trinity Semidouble G gl col 2) St. Cyprian BM 3) Edward Bouverie Pusey
C cr pref of Trinity — *for the Church of England*
- 17 Monday G Mass of Trinity xvi — *for the Confraternity of the Love of God*
- 18 Tuesday G Mass of Trinity xvi — *for all to be consecrated*
- 19 Ember Wednesday V Proper Mass—*for ordinands to the diaconate*
- 20 Vigil of St. Matthew V—*for the conversion of the heathen and pagans*
- 21 St. Matthew Ap Ev Double II Cl 2) Ember Day cr pref of Apostles—*for perseverance to all converts*
- 22 Ember Saturday V Proper Mass—*for ordinands to the priesthood*
- 23 17th Sunday after Trinity Semidouble G gl cr pref of Trinity—*for faithfulness in the wise use of God's grace*
- 24 Monday G Mass of Trinity xvii—*for the Confraternity of the Christian Life*
- 25 Lancelot Andrewes BC Simple W gl—*for the Oblates of Mt. Calvary*
- 26 Wednesday G Mass of Trinity xvii—*for the faithful departed*
- 27 SS Cosmas and Damian MM Simple R gl—*for doctors, nurses and orderlies*
- 28 Friday G Mass of Trinity xvii—*for all who suffer*
- 29 St. Michael and All Angels Double I Cl W gl cr—*for greater devotion to the Holy Angels*
- 30 18th Sunday after Trinity Semidouble G gl col 2) St. Jerome CD cr pref of Trinity—*for all missionaries*

- October 1 St. Remigius BC Simple W gl—*for the Order of St. Helena*
- 2 Holy Guardian Angels Gr Double W gl cr—*for the homeless and orphans*
- 3 Wednesday G Mass of Trinity xviii—*for the Order of St. Anne*
- 4 St. Francis of Assisi C Gr Double W gl—*for the Order of St. Francis*
- 5 SS Placidus and Companions MM Simple R gl—*for Companions of the Order of the Holy Cross*
- 6 St. Bruno C Double W gl col 2) St. Faith VM—*for all contemplatives*
- 7 19th Sunday after Trinity Semidouble G gl cr pref of Trinity—*for all who perform Acts of Mercy*
- 8 St. Bridget of Sweden W Double W gl—*for the reunion of all Christians*
- 9 SS Denys B Rusticus and Eleutherius MM Simple R gl—*for the Church of India*
- 10 Wednesday G Mass of Trinity xix—*for the Priests Associate*
- 11 Thursday G Mass of Trinity xix—*for the afflicted and dying*
- 12 Friday G Mass of Trinity xix—*for the Seminarists Associate*
- 13 Of St. Mary Simple W gl col 2) St. Edward KC pref BVM (Veneration)—*for the Community of St. Mary*
- 14 20th Sunday after Trinity Semidouble G gl cr pref of Trinity—*for all who administer the Sacraments*
- 15 St. Teresa V Double W gl—*for more vocations to the religious life*
- 16 Tuesday G Mass of Trinity xx—*for the mentally deranged*

NOTE: on the days indicated in *italics* ordinary votive or requiem Masses may be said On Com-memorations of Saints (marked Simple) Mass may be of the Saint or of the feria with commemora-tion of the Saint.

. . . Press Notes . . .

Some interesting things came to our attention as a result of taking Inventory of our stock at the end of our fiscal year (June 30). It is surprising to see how wonderfully some of the tracts and books have sold during the past year and how many of them we had to reprint.



The Press Office is on the ground floor of the left hand building.

I suppose some persons would say that those were the "popular" ones, and that appellation may have some merit. Yet we see it as an indication of where the interests of the people of the Church are and that the Order of the Holy Cross is meeting those interests with their books and leaflets. It is always our policy to publish such things as will meet the spiritual needs of people. And as the spiritual understanding of people varies so the presentation of the subjects varies. We have letters saying that some book is not thorough enough, or scholarly enough, and others say both the books and the Magazine are "too high brow." Because of this last phrase we find that some of the finest things we have do not move as rapidly as others. That means that we have a stock on hand of some books that are excellent material but do not move very rapidly.

We would like to have them in the hands of the people—and not on our shelves. For two reasons: People can use the information and instructions, and secondly, we do not like to carry stock too long. It was suggested by

the Auditor that we have a "bargain sale" of some of these. If we did that you people would almost immediately think that the books were no good and we just wanted to get rid of them. This makes it rather difficult for the management and the slow sale makes the financial return low. We shall from time to time let you know the titles of some of these and suggest that you purchase a copy and study the book. All of them will be worth while.

I am calling your attention to several small items that most people do not know we have. For some reason, unknown to me, these have not been listed for some years. Look them over and see if there is something that meets your need.

As I am telling of results of the Inventory and audit, I may as well say that the figures show that we did an enormous business again this year. In fact, larger than the previous year and except for the Magazine we did not go "in the red." For this we thank you, our customers. This result shows that we need over 300 more magazine subscriptions, and we have racked our brains over ideas and suggestions for obtaining them.

One way our subscription number can be maintained is for each one of you now reading this to be sure to renew your subscription whenever due. Lapsing subscriptions go a long way to making the deficit. AND we do not have sufficient help right now to follow up with the expiring subscriptions.

Why don't you get more help? We are trying, but we live out in the country, some distance from any town of any size and typists and clerks are at a premium. We cannot compete with I.B.M.



I hope fishing has been better with you all than it has been around here. Just not much doing, except for catfish in the Hudson.